

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. XLVII, No. 2  
WHOLE No. 1177

April 16, 1932

PRICE 10 CENTS  
\$4.00 A YEAR

### CONTENTS

	PAGES
CHRONICLE .....	27-30
EDITORIALS	
The Pope on World Peace—Pay the Physician —An Unclean Profession—Our Black Sheep— Regulating the Utilities—A Department of Rodents and Nuts.....	31-33
TOPICS OF INTEREST	
The Error of the Dogmatic Moderns—How Detroit Cared for Its Own—The Pope and the Depression—Can the League of Nations Keep the Peace?.....	34-41
POETRY	
The Immutable—Bearing-Bed .....	41; 45
SOCIOLOGY	
The Logic of the Unemployed.....	41-42
EDUCATION	
A Matter of Dollars and Lire.....	43-44
WITH SCRIP AND STAFF.....	44-45
LITERATURE	
The Age of Ballyhoo.....	46-47
REVIEWS .....	47-49
COMMUNICATIONS .....	50

## Chronicle

**Home News.**—The House of Representatives went out of Committee of the Whole on April 1 and passed the tax bill by a vote of 327 to 64, with little change except a decrease of surtax rates and a new tax on dividends. An attempt to revive the sales tax failed. Immediately afterward Secretary of the Treasury Mills claimed that the budget would not balance by \$200,000,000. This was denied by Democratic leaders. The Senate immediately opened up hearings on the bill. Secretary Mills praised the bill in general, but again protested that many taxes would be a heavy drain on business.—Under special House rules, the Hare Bill on Philippine independence was passed on April 4 by a vote of 306 to 47. It proposes to give the Islands their independence within eight years after setting up a government of the Philippine Commonwealth, a sort of home rule. Before the bill was sent to the Senate, Secretary Stimson, former Governor of the Philippines, expressed himself as opposed to the bill.—The campaign to pass the Bonus bill, paying the veterans the balance of their adjusted compensation certificates, went on. Its friends claimed pledges of 166 for the bill, but the campaign was rudely interrupted by the present national commander of the American Legion,

who declared that the Legion was backing Hoover in his fight against the payments, and that in fact not more than twenty-three posts were in favor. This was later denied by several Congressmen. Other veterans' societies were urging the Bonus.

On April 4, President Hoover sent to the House a message in which he asked for a joint legislative and executive board to work out estimated reductions of more than \$200,000,000 in Federal expenditures. This message immediately aroused strong criticism from the Democrats in Congress, who already had functioning a similar committee there. The President rejoined with another message to Congress on April 5, in which he outlined a program in three points: direct reduction of appropriations, changes in laws forbidding reduction of bureau and departmental expenditures, and reorganization through consolidation of government functions. The House Economy Committee thereupon countered by asking the President to send it his specific recommendations for department economies. In another message, the President asked Congress to legislate the Shipping Board out of existence, and to coordinate all Federal shipping agencies into a single bureau. Agitation was also revived in Congress to abolish the Farm Board, but met considerable opposition. The agitation, however, continued on April 6.—The prospect of a final settlement of the Muscle Shoals situation looked bright when Speaker Garner announced that it would have right of way in the Democratic program. A struggle was expected on this controversial measure in Congress.

**China.**—Though no formal armistice in the Shanghai situation was signed, few clashes between Chinese and Japanese troops, and those of very minor moment, were reported. In Manchuria disturbances continued to spread and though the Japanese rushed aid to sections where the insurgents were active the latter were reported as having the advantage. Foreign military experts estimated that the 5,000 soldiers Japan was sending to reinforce its army of 30,000 in the new Republic would have to be doubled before order might be restored. There was a press dispatch on April 5 that more than 3,000 irregulars opposing the Manchukuo Government had been killed in battle at Nungan which the Japanese and Manchukuo forces had just recaptured.

The Government party in China got a severe setback

when on the eve of the National Emergency Conference, announced to open at Loyang on April 7, an attitude of open rebellion was manifested by several of the provinces. The Governor of Shantung, General Han Fu-chu, while deploring dissension in party and Government circles demanded the immediate inauguration of a constitutional government and the cessation of the Kuomintang dictatorship, and announced that he was detaining the Shantung revenues to pay his own troops. His proclamation noted that Kwangtung, Kwangsi, Hunan, Hupei, Shansi, Szechuan, Kweichow, and Suiyuan provinces were acting similarly. Sixty out of the Shanghai's seventy-two delegates and the entire North China delegation refused to attend the conference. North China leaders declared that they had seceded from the Kuomintang and that they were anticipating an alliance of General Yu-hsiang's Kuominchun (People's Army) and Tuan Chijui's Anfu group which promised to evolve into a formidable anti-Chiang-Kai-shek alliance. It will be recalled that the Anfu clique controlled the Peiping region after the World War until it was overthrown in the national uprising in 1926. It was accused of being pro-Japanese.

**Finland.**—The sale of liquor in Finland was officially resumed on April 5, after thirteen years of prohibition. The Government liquor shops were besieged by crowds from early morning, with all classes of society represented; but good order was everywhere reported. Large consignments had been coming into the country for several days previous. An agreement was reached for the restaurants, which for serving liquor would take a profit of approximately sixty per cent of the legal price.

**France.**—The Legislature ended its sessions on April 1. The closing scenes were dramatic and hurried as both Senators and Deputies tried to agree on the provisions of the budget. The bill, in fact, passed from one house to the other a number of times before it was finally passed. The surplus, which all observers characterized as purely a paper surplus, was estimated at \$154,000. Party politics and feeling were much in evidence during the closing session, for elections will be held early in May.

**Germany.**—While the reelection of President von Hindenburg was practically conceded, unusual energy was devoted to the campaign. Chancellor Bruening, laying aside pressing international problems, devoted all his energy to secure an overwhelming victory for the hero he serves. Particular efforts were made to win back the Steel Helmets, since the President holds an honorary office in this organization. Bruening's eloquence, his presentation of facts, his warnings of the calamities that would come with Hitler's success, did much to turn back the tide of National Socialism and will influence the Prussian election.

The Nazis did all in their power to rally their follow-

ers so as to stave off defeat; but their eyes were on the Prussian Diet election in which they hoped to win, if not a majority, at least controlling power. **Hitler Works to Win Prussia** It was reported that August Wilhelm, fourth son of the former Emperor, would be a candidate for the Diet on the Nazi ticket. Another son, the former Crown Prince, who was permitted to return from exile on condition that he would not mix in politics, made public declarations in favor of Hitler.

Information gathered in the recent raids of Nazi centers by the Socialist Prussian officials was said to reveal a treasonable conspiracy. Documents were said to have been found that plainly indicated that the storm troops were trained, equipped, and given final instructions to seize control of government if there should be any public disturbance in the Presidential elections. It was for a time rumored that efficient measures would be taken to suppress these storm troops of Hitler, but it was thought more prudent to withhold action until after the elections, lest Hitler might gain in the martyr role. In the *Koelnische Volkszeitung* it was said that the deanery conference of the Diocese of Aix-la-Chapelle had officially declared that the German Hierarchy had not changed its opinion with regard to National Socialism. All the German Bishops speaking through the Fulda Bishops' Conference had declared that Social Democracy, Communism, and National Socialism constitute a grave peril for the Christian religion.

**Ireland.**—Because of the lengthy discussions of the Executive Council in the matter of the reply to the note of J. H. Thomas, British Secretary of the Dominions, about the abolition of the Oath and the retention of the land annuities, there arose the rumor of a serious split in the De Valera Government. This rumor was denied immediately and explicitly. The final text of the Free State reply was unanimously approved by the Executive Council on April 6 and forwarded to London. Though the document was not made public for some days thereafter, it was understood to be, in the words of the *New York Times*, "aggressive in substance but conciliatory in tone," so that it made "no concession of any importance." In regard to the Oath, the Fianna Fail Government contended that it contemplated merely a Constitutional change; the abolition of this section from the Constitution did not affect the Anglo-Irish treaty. In the matter of the land annuities, the Government indicated that it was willing to enter into discussions with the British Government. This was interpreted as meaning that the Free State Government believed that Great Britain had no legal right to the annuities but had a right to state its case. Mr. De Valera let it be known that there would be no June payments on the annuities. The Free State reply indicated that the Fianna Fail Government did not contemplate a severance from the British Commonwealth of Nations.

In addition to the statement of the Canadian Govern-

Government  
Crisis

Hitler Works  
to Win Prussia

Treasonable  
Activities

Wet Regime  
Restored

Budget  
Voted

Election  
Campaign

Reply to  
London



ment, noted last week, about the Free State contentions, New Zealand, Australia, and South Africa also expressed their opinions as members of the British Commonwealth. The New Zealand reply, forwarded to London through the Governor General, deplored the aggressive action of the Free State and expressed a hope that the Free State would not "pursue any course that might jeopardize that Dominion's continued association with the British Commonwealth." The Australia note was sent directly to Dublin; it was the first instance of a Dominion protesting, without other medium, to another Dominion. It likewise expressed regret over any differences of opinion that would weaken the solidarity of the Commonwealth and contained an inference that, through the Free State action, Irishmen in Australia would become aliens and lose their rights and privileges as citizens of a member nation in the Commonwealth. South Africa followed Australia in addressing the Free State directly.

**Italy.**—Villa Santo Stefano, an unimportant little agricultural town situated midway between Naples and Rome, got into the international dispatches and won front page space in many of the world's newspapers when, on April 1, it began to sink slowly into the ground. Engineers reported that the village had been built over a series of caves dug by the Romans 2,000 years ago, and that river water, seeping through the earth, had finally weakened the ancient roof supports of the tunneling. Inhabitants stated that on the previous day a chasm, some fifty feet deep and extending the length of the main street, had begun to open. Houses crumbled into the pit and buildings throughout the rest of the little town began to slide towards the opening. Fortunately, the inhabitants realized their danger and the village was evacuated.

**Japan.**—Much to the disappointment of those who were agitating a five-year plan in industrial expansion the national budget was drafted without making provision for it, due to the fact that there were no funds available for the trade scheme because of military expenses. Despite careful reduction in ordinary expenditures for the army and navy the budget showed a shortage of \$29,370,000, which it was planned to raise by a loan. The five-year plan originated with Jotaro Yamamoto, one of the outstanding Seiyukai leaders and President of the South Manchuria Railway. It aimed to strengthen Japan's economic structure and to raise the standard of living of the people by increasing the country's production. The program called, first, for maintaining the balance of trade by increased exports, increased services, such as shipping, and increased investments abroad; second, expansion of the promotion of industry; third, the cure of unemployment. The endorsement of the plan was an important part of the Seiyukai campaign which resulted in a sweeping victory for the Government in the recent parliamentary elections. The inability of the Government financially to back it is a general disappointment.

#### Dominion Protests

#### Village Sinks into Earth

#### Economics and Industry

**Jugoslavia.**—General Pera Zhivkovich, who became Premier and dictator of Jugoslavia on January 6, 1929, at the time when King Alexander suspended constitutional government, handed his resignation to King Alexander on April 4. He was succeeded by Voyeslav Marinkovich, who had been Foreign Minister of his Government. No other changes as yet had taken place in the Cabinet. General Zhivkovich stated simply that he had fulfilled his task. The opposition of Vladimir Matchek, leader of the Croatian Peasants' party, was reported to be growing bolder every day. Father Koroshets, former Premier and leader of the Slovenian People's party, warned the Government in an open letter that a crisis was impending.

#### General Zhivko- vich Resigns

#### Primary Elections

**Mexico.**—The primary elections for candidates to the Senate and the Chamber of Deputies were held on Sunday, April 3. Elaborate military preparations were made by the Government, presumably to insure tranquillity and the safety of the voters. Little violence was reported from the country. Principal interest centered around the candidates for the National Revolutionary party, since a nomination in it is tantamount to election, for, being the party of ex-President Calles, it holds a practical monopoly. Outstanding among the results was the defeat of former Provisional-President Portes Gil for the governorship of Tamaulipas. He had returned from Europe to run in this election.

**Newfoundland.**—An orderly civic demonstration, arranged by clergymen and business and professional men to present a resolution to the Assembly, meeting at St. John's, against the Premier, Sir Richard Squires, turned rapidly into a violent riot on April 5. The probable cause was police interference which infuriated the demonstrators. Before the attackers quieted, they almost wrecked the Colonial Legislative Building, looted Government liquor stores and committed other acts of vandalism. The resolution demanded an investigation of the charge that the Prime Minister had falsified the minutes of the Council to permit the diversion of public funds to political purposes. Sir Richard was beaten by the mob, and barely escaped with his life. In a statement the following day, he declared that he would not resign but would have the Legislature dissolved and make his appeal to the general electorate.

#### Attack on Premier

#### Cabinet Reduced

**Poland.**—The budgetary session of the Sejm closed shortly before Easter without balancing the budget. A deficit of \$9,000,000 was foreseen unless the Hoover moratorium should be prolonged, which would save the Government about \$8,000,000. There was a deficit of \$20,000,000 for the last fiscal year. Several important changes in the Cabinet were announced, two Ministries being abolished, the one of Agrarian Reforms and the other of Public Works. Economic rather than political significance was attached to the shift. The Government

was determined to cut its expenditures to the bone since tax returns showed a serious decline.

**Russia.**—The Central Committee of the Communist party published on April 2 a manifesto blaming the Nizhni-Novgorod Communist and labor organizations for mismanagement and other delinquencies leading to the holding up of production of the new \$119,000,000 Nizhni-Novgorod automobile plant. Other similar instances of industrial breakdown were cited; and absolute obedience to the will of one man, namely the Soviet manager, during working hours, was insisted upon. The new plant, which was set in motion January 1, was erected by the Austin Company of Cleveland to turn out Ford cars, and was hailed as the largest of its kind in Europe, with the hope of being the foundation of a new motorized era.

**League of Nations.**—The report of the League Financial Committee, which was made public on April 1, expressed alarm over the situation of the world in general, and particularly over that of Austria, Greece, Bulgaria, and Hungary, with which it specifically deals. The report warns creditor States to cease raising tariffs or risk more national defaults; and says that the world's trade is "being submitted to progressive strangulation." It also stressed the need for arms reductions. "Small help" in various forms for each of the four countries mentioned was recommended; and a moratorium for Greece was advised. A special meeting of the League Council for April 12 was called by the Secretary General on March 31 to consider the report of the Financial Committee. It was reported that Norman H. Davis, of the American Delegation to the Disarmament Conference in Geneva, would be selected to represent the League in connection with the Danubian countries, as an investigator and adviser with specific powers of recommendation.

**Disarmament.**—Announcement was made in Washington on April 2 that Secretary Stimson would leave the following week for his long-expected visit to the General Disarmament Conference in Geneva. Though it was stated that he would be concerned only with facilitating the work of the delegation, and denied that he would share in any formal discussion of intergovernmental debts or reparations, it was thought that his talks with European statesmen would have important bearings. Allen W. Dulles, of New York, was appointed legal adviser to the American delegation.

**International Economics.**—The four-Power conference on the economic and financial situation of the Danubian countries began in the British Foreign Office in London on April 6. Great Britain, France, Italy, and Germany were represented by Prime Ministers MacDonald, Tardieu, Grandi, and Dr. B. W. von Buelow, of the

German Foreign Office, respectively. The conference was preceded on April 4 by informal and free conversations between Messrs. MacDonald and Tardieu, in which the former expressed great optimism, and the latter agreed to the need of an international viewpoint, stating that the issues were European problems, indeed universal.

A split at once appeared between Great Britain and France, on the one hand, and Germany and Italy, on the other, concerning the acceptance of the main French proposal, which was favored by Great Britain. According to this the Danubian States: Czechoslovakia, Austria, Hungary, Rumania, and Yugoslavia, would establish preferential tariff, between ten and twenty per cent, among themselves. They would abolish all tariff quotas and other trade-hampering devices now extant; and foreign nations would renounce their most-favored-nation rights. Other nations would also reduce their tariffs against Danubian agricultural, though not industrial, exports. A loan of \$40,000,000, to be guaranteed by the four Powers now in session, was also proposed.

Immediate opposition to this plan was shown by Italy and Germany. The former demanded a joint conference between the Danubian countries, including Bulgaria, and Powers. Germany went farther in maintaining that a tariff preference was not enough to solve the problems; also that there should be a much larger grouping, which should include Germany, Italy, Poland, and Bulgaria. On the other hand, Germany was skeptical about the inclusion of Czechoslovakia in the plan. It was thought that a common currency for the Danubian States, if not in actual emission, at least in bookkeeping, would be proposed. Observers inclined to the view that for certain concessions Germany and Italy would come around to the French proposal in the end. However, on April 7, the conference broke down when Germany and Italy flatly refused to accept the French plan, and maintained that it would only add to their own economic difficulties. It was decided to adjourn on April 8.—Reports that Germany was planning a moratorium were vigorously denied in banking and industrial circles in Berlin.

The recent Roman legislation on Mixed Marriages has caused such widespread misunderstanding that next week's scholarly and enlightening article by William I. Loneragan on "Church Laws on Mixed Marriage" will prove most useful.

From Spain Lawrence A. Fernsworth, a newspaperman residing there, will give an account of "Labor in Revolt." It will light up an obscure situation.

From Europe also another special correspondent of AMERICA, Joseph F. Thorning, will present a report on the political situation in Germany. His article will deal with "The Destiny of Hitler."

James William Fitz Patrick will have a piece called "The End Justifies the Means." It will be the account of a practical demonstration of that calumny, or principle, as you look at it.



# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

**SATURDAY, APRIL 16, 1932**

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS  
Editor-in-Chief

PAUL L. BLAKELY  
JOHN LAFARGE

FRANCIS X. TALBOT  
GERARD B. DONNELLY  
Associate Editors

WILLIAM I. LONERGAN  
FLORENCE D. SULLIVAN

FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID  
United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 - - - - Europe, \$5.00

### Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.

Telephone: Medallion 3-3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

*Stamps should be sent for the return of rejected manuscripts.*

### The Pope on World Peace

WELL may we add to the litany of benedictions, "Bless the Lord, ye powers of the air, praise His Name, all ye radios!" The broadcasting on April 3 from the Hall of the Consistory in the Vatican, on the occasion of the beatification of the Venerable Alice Leclerc, came across the waters with almost unbroken clarity. From the reading of the Decree by the Promoter of the Faith to the last word of the Holy Father's address, the ceremony was followed with ease by thousands of listeners in the United States.

The Pontiff took his text from the life of this Venerable Servant of God, Foundress in the seventeenth century of a Religious Congregation which "continues to sow, to cultivate, and to reap so many harvests of inestimable benefit in the field of Christian education." But Blessed Alice was enabled to labor during her lifetime for the welfare of souls, and for the benefit particularly of poor children, because in her own soul, as the Pontiff said, quoting St. Charles Borromeo, "the virtues shine forth in their splendor and superiority and make themselves beloved." This holy woman was a true reformer because she was a saint, and the saints, as Newman reminds us, are God's true reformers. Love of God and love of all God's children made her devote herself without reserve to the glorious work of spreading Christ's Kingdom of peace upon earth. The summits which she attained, said the Pontiff, cannot be gained by all, but "they constitute for all an invitation to work for, or at least to desire, some betterment in all our actions throughout our lives."

The lesson of the Holy Father's address is that which he has taught without ceasing from the beginning of his Pontificate. The whole world groans under its burden of misery, and men everywhere are oppressed. The nations, too, stir uneasily, and even after a war which brought loss and untold misery to all the combatants, governments tax the peoples for billions to be expended upon preparations for new wars. For all this distress there is but one remedy, and it can be found only in a return to the

teaching and example of Our Lord Jesus Christ. The individual citizen is powerless to stem the flood of unrest and hatred which at times threatens to engulf the whole world, but he is not powerless to live as a Christian. Reforms are not brought about by sudden mass movements; they follow the steady effort of individuals to reform themselves. Groups of men and women who believe that the message of Jesus Christ can alone save the world, will be enabled in time, by the favor of God, to influence the course of nations.

It was this reform for which the saints and the Saint of Saints worked. "We wish to bless, and We do bless all who in these days of universal anxiety and of universal suffering, with sincere desire for the common good, labor for the return of confidence among all peoples," are the words with which the Holy Father concluded his address. The return of faith and of confidence among all nations may seem a consummation that is well-nigh impossible. Humanly speaking, it is impossible. But the prayers of good men everywhere, made potent with God by the integrity and righteousness of their lives, can bring nearer to actuality the acknowledgment by all nations of the sovereignty of Jesus Christ, the Prince of Peace.

### Pay the Physician

ON the authority of Holy Writ, honor is due the physician. But that honor is empty indeed, unless it is accompanied by payment of his reasonable fees. Secretary Wilbur and the Committee on the Costs of Medical Care have been studying this problem for nearly four years, and it is hoped that their final report, to be issued in the Fall, will give a foundation on which a solution can rest.

Up to the present, however, their partial reports have imbued the public, contrary to the wish of the Committee, with a sense of injury. The belief that physicians' fees and hospital charges are generally exorbitant, has been deepened. Nothing that the Committee has issued affords ground for this error. That some physicians have the spirit of the huckster and the usurer is probably true, for the spirit of commercialism knocks at the door of all the professions in these days. It is certainly true, moreover, that a few hospitals in every large city are conducted on an exclusively commercial basis. But that venal physicians are in a minority is certain. The profession, as a whole, is forced to make shift with an income that is "uncertain, irregular, and low." There is no rise to affluence on that kind of income. The physician has borne more than his share, perhaps, of the burdens of the depression.

We properly insist on the right of the worker to a living wage, but we must also remember that the professional man has the same right. Unlike the worker, however, he is barred by the ethics of his profession from demanding it. He cannot go on a strike, or picket the house of a defaulting patient. He must take what is given him, small as it may be, and, in the language of the day, like it.

Balancing the rightful claims of the physician against

the empty pockets of the patient, we come upon a pretty problem. Can it be solved by health insurance, compulsory or voluntary? What part ought the State to take in the matter?

When it is remembered that what we spend on patent medicines every year would easily take care of the medical bills of the whole country, compulsory insurance has its appeal. But we shrink from the possibility of a State-controlled system of medicine, which the compulsory-insurance plan seems to imply. Most of all do we shrink from the possibility of a Federalized medical profession. In its disastrous effects, that would be comparable to a perennial epidemic.

### An Unclean Profession

THE young men at Yale found the truth when they concluded, in an editorial in the *Yale News* that politics is no longer "a decent profession." Their elders reached that conclusion some years ago. In fact, almost from the days of Grant's second Administration, it has been taken as an axiom.

Once politics was called a game. Now it is usually styled a graft. Soon it may become, quite universally, a racket. In some localities, it has already attained that high eminence. As long as it remains a graft or a racket, young men of character and ideals will have nothing to do with it. That fact is consoling, until we remember that it will always remain a graft or a racket unless these young men reform it.

The prospect is not encouraging. The municipal government in the United States that is intelligent, efficient, and honest, is a rarity. Because of incompetent or dishonest government, some of the richest cities in the United States face bankruptcy. Chicago is not alone in its disgrace. New York is forced to stand, hat in hand, before the bankers, and is happy when these gentlemen exact the highest interest the city has ever paid for a loan.

If the tale of the cities is a sorry one, the story of our State and Federal Governments is not much better. In some respects, it is worse. Harding's Administration fairly outdid Grant's. State Governments as a rule are fairly honest, but their integrity can be vindicated only at the expense of their intelligence. The old theory that public office is a public trust is today only a theme for cynical quotation when public office is commonly a private emolument, and often a private key to the public treasury. Men of low mental and moral character operate the political machine. Honest citizens then go to the polls to be given the choice of choosing the least unfit man. After a time, many do not go to the polls.

The tremendous increase in the cost of local and Federal government in the last decade is the direct result of incompetence and dishonesty in political leaders. The cost will continue to increase as long as incompetence and dishonesty are tolerated by the major political machines. The young men at Yale are hopeful. They foresee a turn for the better, since today all intelligent people know that the patriotic professions of the parties are rank nonsense. We hope that the young men are right, yet we would

hesitate to advise any of them to "go into politics." It is possible to be an honest politician, but it is not easy. Our jails are filled with the wrecks of aspiring young politicians, once young paladins of integrity, but not so full as they should be.

It would be hard to exaggerate the seriousness of this condition. A constitutional form of government is doomed, unless the people have enough intelligence to understand its purposes, and enough virtue to forbid it to be made a means of personal gain. "What kind of government have you given us, Dr. Franklin?" a lady inquired after the last session of the Philadelphia Convention. "A republic, Madame," the sage replied, "if you can keep it." Can we keep it? The National Committees of the Democratic and Republican parties would be better employed if, instead of working for purely partisan advantages, they were to devise ways and means of making politics a reasonably respectable profession. Otherwise we cannot keep the Government planned in the Constitution.

### Our Black Sheep

MANY a man who has heard of Judas the Apostle does not know that another of the Twelve was named Jude. In fact, his recollection of the name of Judas summarizes his whole knowledge of the Apostolic College. For evil seems to make a deeper impression upon the populace than virtue. Virtue is often silent while evil is raucous, and evil flaunts itself while virtue does good by stealth. Jude is forgotten, but Judas is blazoned on the consciousness of mankind.

But only one among the Twelve was a traitor. Probably the same proportion holds for any group of Catholics. Certainly there is no good reason for the assumption that it is larger. But it is the Judas in the Catholic body who figures in the headlines. The saintly Jude is not even known.

As the Rev. Dr. Edward L. Curran, of Brooklyn, remarked last week in an address to the Knights of Columbus, the number of Catholics in public life who have been proved guilty of faithlessness to their trust is small. We have never had an Arnold or a Fall. Yet once an office holder, reputed to be a Catholic, is shown to have enriched himself in an unlawful manner, or to have been guilty of tyranny or oppression in the exercise of his duties, the Pharisees break into full cry. "You say that the Catholic Church upholds the strictest rules of honesty and honor. What, then, of this defaulter, this embezzler, this thief?"

What of it? While our rascals may be few, it is regrettable that there are any. Catholics who know the thousands of our hidden saints, hard-working fathers and mothers, young men and women who in the midst of a tainted world keep their robes white, hang their heads, not in shame so much as in sorrow, when the black sheep parade in public. They know well what the Church teaches, and because their sense of honor in public life is high, these peccant Catholics are their cross.

When office holders cease to have one conscience for



Sunday and another for their work, that is, when they live as Catholics, and not in defiance of the teachings of the Church, these scandals will cease. But the case of the Pharisees is valid only when they can bring evidence to show that the rascal is a rascal because he has been faithful in every substantial point to the doctrines and the exhortations of the Catholic Church.

Let us remember Jude as well as Judas. Judas was not a traitor because he was a pupil in Our Lord's school. He became a traitor when he rejected all that Our Lord had taught him.

### Regulating the Utilities

**I**N a critical paper published in the *New York Times* for April 3, Dr. William Z. Ripley, of Harvard, points out the necessity of better regulation of the public utility corporations. As a student of railroad problems for more than forty years, and the author of standard treatises, Dr. Ripley's opinions are worthy of serious consideration. The picture which he draws of present conditions and of conditions as they are likely to be in the field of public-utility investments is evidence of the need of State and Federal regulation, and even of a measure of direct control. Otherwise the disasters of the last few years may be outdone by the disasters of the future.

Despite the amazing collapse of values in investments in the last few years, the public utilities have suffered little. Industrial and municipal bonds, real-estate bonds, railroad securities, and investment trusts have gone down in the depression, causing the loss of millions. The storm has been without precedent, but public-utility securities "have proved more nearly depression proof than anything else in sight." According to Dr. Ripley, "the utility situation, as a whole, is sound." Hence, as soon as business begins to return to normal, there will be "a rush of public funds," in Dr. Ripley's phrase, to the public utilities. The companies have something to sell that everyone needs, in some degree. The very word *utility* is a misnomer, since what most of them vend is a necessity, sold all too commonly on terms dictated by a grasping monopoly.

It is this predicted "rush" of investments a healthful sign? Dr. Ripley appears to think it is not. In the absence of proper restraining and guiding legislation, the utilities may, and probably will, be tempted to embark upon that same sea of tricky finance which has brought ruin to other investment promoters. Dr. Ripley says flatly that the utilities are absolutely incapable of "policing" themselves. Their leaders admit freely, although not commonly in public, "the existence of evils and abuses, particularly in the field of finance." The leaks are widening, and, in his opinion, only the Federal Government can stop them "before they undermine the whole levee of utility credit."

The chief evil which the utilities have fostered is the holding company, a baneful device that has hitherto defied not only regulation, but even thorough investigation. Under this system, while ownership becomes more widely scattered, the real control of that ownership tends to be-

come concentrated in a few daring leaders, responsible to nothing beyond their own notions of what is economically proper. Hence, "the holding company stands foremost among the so-called legal devices for the undue control of corporations."

Dr. Ripley's contention that "this engine of finance must itself be controlled in the public interest," cannot be gainsaid. It is menacing and unwholesome, as Newton Baker argued in the Bethlehem-Youngstown steel case, when a small group of individuals can create great pools of other people's money, and use that money to control fundamental industries. If the utility investments are not to suffer the fate that has overtaken the inflated securities foisted upon the people in the last five years, to their ruin, regulation must be had. If they are wise, the public-utility corporations will welcome it.

### A Department of Rodents and Nuts

**T**HE Federal employees in the Crater Lake National Park have received a new assignment. On or about December 1, they will take a census of the nuts which the Federal squirrels have diligently stored up against the winter.

Possibly the Society for the Prevention of Cruelty to Animals may file a protest, but the rest of the country will acquiesce. The *Chicago Tribune* fears that we have here the genesis of a bureau of rodents, with a head who will be expected to deliver thirty delegates at the Republican national convention in 1940. The census has some appearance, too, of a scheme to tax the squirrels per nut, or at least to confine them to a ration. Both fears, in our judgment, are baseless. The Federal Government is simply trying to find some work which its idle hands can do.

The food of the squirrels will probably be maintained at its present level, but the census gives the taxpayers some food for thought. In two messages the President has recently requested Congress to cut expenses by abolishing unnecessary bureaus and agencies. But how did these unnecessary and expensive bureaus and agencies come to be?

To abolish them forthwith, or to reduce the wages of the workers, would work a serious hardship to many deserving people. That, of course, is the argument always used against the abolition of any form of Federal graft or extravagance. But at the present moment it has considerable weight. Once the country draws out of this depression, however, we may be able to reform. Sudden and sweeping changes are inadvisable.

The situation deplored by the President is a warning against the establishment of any bureau or Department not clearly authorized by the Constitution. We may never be able to scrape off all the barnacles, but it should be possible to keep from acquiring new ones. It is a warning in particular against a Federal Department of Education. A Department of rodents and nuts might be a joke, but a Department of Education would certainly be a calamity not only to the schools of the country, but to constitutional government as well.

# The Error of the Dogmatic Moderns

HILAIRE BELLOC

(Copyright, 1932)

IT is a commonplace that men do not usually appreciate the chief error of their time. They take the mood current in their generation for granted and they do not perceive what may be erroneous in that mood because they also take the error for granted, as part of the whole thing which they accept.

Now if an intelligent man who looks about him and notices what is being said were asked today what posterity would note as the chief mark of our modern mood, I think he would give an answer which modern men would find very surprising. He would say: "The chief intellectual mark of our time, its chief intellectual error, is accepting on faith all manner of things with regard to which he who accepts them has no proof; which he merely takes to be true because they are given him."

In other words, the modern man, meaning by this term the modern unbelieving man, the man outside the Catholic Church, wallows in what he himself would call "dogma." I won't delay to discuss whether the term is the right one or not; it is the one he himself is perpetually using; he knows what he means when he uses it and I know what he means when he uses it. He means by "dogma" a mere assertion, unproved, and yet proposed to be believed.

To put the thing in another phrase of which he is also very fond, "he swallows the thing whole." He prides himself upon subjecting everything to reason and upon rejecting everything which he has not himself analyzed and which has not satisfied him with proof to which he has access and which he understands.

In point of fact, he is in the very opposite state of mind. He takes for granted pretty well everything he has been repeatedly told, and he never brings a sceptical inquiring mind to bear upon the conclusions of what he accepts.

Let no one be astonished that the modern heresy breeds this contradiction of itself. It has nearly always been so with false philosophies. They nearly always set out with principles which they come almost immediately to deny; and this modern mood which set out as rationalist and ultra-sceptical has become, in practice, most touchingly subservient to what is called "blind faith."

What set me thinking about this interesting and very amusing characteristic of our time was a piece of writing which proceeded from the pen of one of our younger authors, and was recently printed in one of the chief intellectual reviews. The article dealt, mournfully enough, with the sadness and disarray of our time—what we Catholics would call its despair. And the key-note of that article was contained in one passage which ran more or less as follows:

Our fathers were happy because they were secure in mind; and they were secure in mind because the Universe seemed to them intelligible. Now we know that it is not intelligible;

we have lost our security of mind, and therefore our happiness. We know that the Universe is without moral purpose: we know that the Heavens are deaf to our prayers.

The pith of that passage—which I am afraid I have put rather better than the original author put it, but perhaps that is my vanity—lies in the few words, "we know that the Universe is not intelligible"; and the operative word in that phrase is the word *know*.

The author of those remarks was contrasting the high instruction, the high level of *knowledge*, which he had compared with the simple and happy ignorance of his fathers. He did not say: "We *feel* like this"—if he said that I should have no quarrel with him; I should answer: "You do, God help you"; I should agree. It is when he uses this word *know* that he and his like give themselves away.

Yet they are childishly convinced that they *do* know; they would tell you, if you were to examine them, that they had proof; experiment had convinced them that the Universe is unintelligible and reckons nothing of man. They would say that *they knew this*—just as they know that a machine heavier than air can be propelled through the air and fly, whereas an earlier generation said the thing was impossible. Or just as they *know* that the earth turns round, whereas men a (very) few hundred years ago were ignorant of its turning round and thought it stood still.

What makes them use this word *know*? To what experiments or series of experiments can they point to show that right and wrong have no meaning, that we are not responsible to a higher Power, that the soul is not immortal, and that we do not reap the consequences of our good, or evil action save such consequences as are apparent in this life?

There are no such experiments, or series of experiments; there is no material proof. They have heard it asserted, but they have never gone into the age-long discussion upon these things. They accept (though most of them have never heard the term) what was called thousands of years ago the Epicurean philosophy, but they don't accept it by a process of reasoning or even by a process of observation; they accept it because a great many people have propounded it and because they cannot escape from the ambient moral air in which they live.

The greatest of minds have, from the beginning of recorded discussion, entered into this, the most important of all debates. The very greatest of these minds have decided the question in the way which is accepted by those who have the Faith. Very great minds also have set forth the opposite conclusion and given powerful arguments in its favor. But all such mighty protagonists in the stupendous quarrel these people neglect, because those protagonists belong to the past and therefore seem to them, negligible. They are content to give the answer



which has been provided for them ready made, because it has been provided for them by their contemporaries: the best-sellers whom they read and who are to them infallible prophets.

Here is another example of the same thing, taken not from an article but from a book, which I am told is (in English-speaking countries at least) among the most successful of the moment. In this book we are told that man by his invention and discovery makes new surroundings for himself—a "new environment" as the phrase goes—and suffers until he can adjust himself to that new environment. The machine, the latest scientific discovery, controls man. Man does not control it. And this is all because man is so sluggish in adapting himself to the change that he suffers. Let him resign himself to the change, admit it to be "inevitable," and all will be well.

The writer does not apparently see that he is working from certain first principles which may or may not be true, and which certainly demand examination. He seems never to have heard of such things as first principles. The first principles upon which indeed he is working are part of his mental make-up; he has accepted them without inquiry, and proceeds to apply them as necessary conditions from which there is no escape.

He has for his major (first) principle the denial of free will, and therefore the denial that the mind of man can direct man's fate. But he does not know that this is his first principle. He does not begin by discussing the arguments for and against such a first principle, deciding them to his satisfaction, showing what the proof may be, and asking his readers to apply the conclusion in what follows. On the contrary, he takes it for granted throughout the whole of his work as an axiom, and is not apparently aware that it has ever been doubted, still less that to minds superior to his own it seems simply false.

For instance, he tells us that of necessity the cheapness of mechanical standardized production—of what is called "quantitative production"—the cheapness of making a vast number of things all exactly alike, necessarily destroys our power to have them different, to choose, to consider quality in the things we use and therefore to

have them as manifold as possible, so as to satisfy our varying natures. He perceives a process going on: he discovers that in his own world people are as a fact accepting standardized production and losing the power of discrimination—and even the sense of beauty, for that depends upon the action of individual choice. He does not deplore the process, still less does he combat it; he thinks we must submit to it as a matter of fate. But if you asked him how he arrived at that conclusion he could not tell you.

This is the poison symptomatic of the false philosophy around us. And if you want one little practical example to prove both how false that philosophy is and how widespread, to prove how far the modern mind has fallen into the depths of "swallowing things whole," I will give you one last practical example which is I think conclusive. It is advertisement.

It has been very truly said that populations are moved by advertisement according to their degree of stupidity—and note the way that advertisement moves the modern mind!

Advertisement does not tell us why anything should be bought; it does not pester us by asking us to think; or to use our discrimination; in its most effective form it merely shouts and repeats. Even when it is most reasonable it shouts and repeats an unproved affirmation—"Bingo's Bananas are the Best!" Often, it is still less reasonable, giving an order; "Buy Bingo's." But more commonly, and with far more success it merely reiterates "*Bingo—Bingo—Bingo—Bingo—Bingo.*" The bald word *Bingo* meets us at every turn without argument or persuasion or even command. Business is confident that the mere repetition of the word will do the work; and in the times through which we have the good fortune to live its confidence is justified.

By that you may test the spirit of which I speak; the spirit which takes what it is given without examination and without proof.

There is one consolation: it can't last. But Heaven knows what harm this philosophy, or rather lack of philosophy, will do before it has run its course!

## How Detroit Cared for Its Own

ANTHONY BECK

**A** DETROIT street sweeper working part time, Peter Gerałowski, found a purse containing \$600 in money and jewels. He owed this same amount on his home. Though faced with eviction, he returned the purse of its owner. A kind-hearted reporter narrated his plight and honesty to the public, and his home was saved and his family supplied with necessities.

Not all the poor and jobless in the "City of the Straits," as the French founders called Detroit, are as fortunate in their misfortune as was Peter; but his happy experience is a sidelight on the generous attitude of its citizens and government toward the victims of the depression. Other cities may care for more jobless, but in no other American metropolis has government under-

taken to provide for the unemployed on such a scale in spite of a heavy debt. During the past two years more than ninety per cent of the relief funds were raised by taxation.

Mayor Frank Murphy, speaking at a recent Holy Name rally, referred the standpat politicians and editors who misrepresented and criticized his relief policy to the encyclicals of Leo XIII and Pius XI. In the latter Pontiff's encyclical on "Reconstructing the Social Order," we read: "If private resources do not suffice, it is the duty of the public authority to supply for the insufficient forces of individual effort. In such an emergency public relief is one of the normal functions of government."

This Christian principle of political economy inspires

Detroit's aid to the jobless, regardless of what may be said about graft and inefficiency resulting from the human factor in politics, and especially from the temporary swamping of the Welfare Department in 1930 by the increase of its list from a few thousand to 47,000 families.

It is impossible to paint a complete picture of the public and private relief work of a large city in such an emergency as the present. However, figures may be cited from the Welfare Department and some charitable and social agencies to sketch an outline. Toward the end of March the Department had on its rolls 27,000 families. A family of five persons receives a weekly dole of \$5.24, or fifteen cents per day per person. The Department also pays a rental of from \$8 to \$20 where a family would otherwise be without shelter, and allows one ton of coke per month. Ten thousand heads of families work for various departments of the city government, earning their allowance at the rate of forty cents per hour. It is significant that among those in dire need are many "white-collar" workers, doctors, lawyers, nurses, engineers, skilled mechanics, musicians, graduates of universities, and members of distinguished families. Also large numbers of negroes, many recently from the South, are included. Besides a lodge for 1,500 single men, the Welfare Department conducts four kitchens, feeding 1,100 persons twice a day.

Because of the City's financial straits, 15,000 families were dropped from the Welfare roll last summer. Many of these are being cared for by the Feed-a-Family or Emergency Fund, by the Jewish Unemployed Emergency Fund, by the St. Vincent de Paul Society, by dozens of Church and social groups, and by friends and neighbors, many of them with little to share. Large numbers have left the City, the total exodus in two years being estimated at from 25,000 to 50,000 families.

Fortunately, the lowered cost of foods has offset somewhat the reduction in the weekly allowance. Nurses and nutritionists are instructing Welfare families in the purchase of protective foods which safeguard health. The Board of Health is examining children to detect signs of malnutrition. It announced recently that thus far the health of Welfare families has not suffered serious impairment. But how long will this gratifying condition continue on what officials admit is merely a "survival" allowance? Members of the St. Vincent de Paul Society know from their regular visits that entire families are existing on three or four dollars a week. A pastor stated that it is heartrending to see families trying to keep body and soul together on two or three dollars weekly.

During the fiscal year 1930-31, the Welfare Department spent approximately \$14,000,000, or \$47 for each of the 300,000 taxpayers. For the present year the City Council allowed \$7,000,000. To supplement this, the Feed-a-Family Fund raised \$690,000, including \$200,000 from Senator James Couzens. According to the Superintendent of Welfare, the Department could get through the remainder of the fiscal year if the automobile factories put thousands of its clients to work. If not, a new crisis faces the city. In fact, the head of the Feed-a-Family Fund and officials of the Community Fund and

social agencies have appealed to the State for an appropriation of \$2,000,000. The Governor in his message to the present special session of the Legislature went no further than to suggest that the State buy "calamity" bonds from municipalities, thus aiding their relief activities. But the sum available from this source for Detroit is put at only \$750,000. Welfare Department officials announce that, unless the city adds \$250,000 to the dole fund and \$200,000 are donated by private charity for April, 15,000 families will have to be cut from the relief rolls. Officials state that dole contributions from wealthy persons have been comparatively meager, and yet this district formerly stood third in Federal income-tax payments.

Next to the Welfare Department, the agency doing most in this great battle against hunger and destitution probably is the St. Vincent de Paul Society. Its eighty active parish conferences are assisting 1,600 families. The free kitchen, which it opened in 1930 at the request of Bishop Michael J. Gallagher, is feeding 850 men twice a day. It is financed this year by Mrs. Louis Mendelssohn. The Vincentians assisted 4,000 families in 1931 at an expenditure of \$100,000.

In addition to the Vincentians, Catholic organizations conducting free kitchens are: The Third Order of St. Francis, which feeds 800 persons a day and supplies bread to 500 families twice a week; the Madonna Guild, giving meals to more than 600 women and children daily; and the Holy Cross (Hungarian) Parish, furnishing 400 meals per day. St. Elizabeth's Community House, conducted by Polish Catholics, supplies bread to 1,100 families daily, and has clothed hundreds of families this winter. Altar societies and sodalities in scores of parishes provide lunches for school children, a large percentage gratis. The League of Catholic Women is assisting numerous families through three community houses; and the Knights of Columbus, Knights of St. John, Catholic Foresters, and other organizations, are ministering to the needy through emergency relief, finding of jobs, etc.

Truly, the Catholics of Detroit are carrying on the traditions established by Father Gabriel Richard, who died in 1832 while ministering to cholera victims, and by Father Martin Kundig, who opened the first hospital and the first orphanage here in 1834, during the same epidemic.

A thorough survey would also show numerous Protestant bodies practising the charity of Christ toward the needy. Credit goes likewise to the Police Quick Relief, and to the firemen, who gave meals to 16,000 persons a month at fifty-eight stations until a cut in pay made this impractical. The Salvation Army is conducting a free kitchen. All this depression relief is in addition to the activities of the Detroit Community Fund, which expends several million dollars annually in caring for children, the aged and infirm, etc.

Much might be written concerning the social, economic, and moral factors underlying the emergency situation. In the words of an official of the Welfare Department, "we face the demobilization of an industrial army." Social workers and students agree that large numbers of the unemployed will not be reabsorbed by industry even in



good times. They have been replaced by machinery. The total number of those employed had been declining even in so-called prosperity, many years before the crash of 1929.

Some contend that Detroit's situation is exceptional because of its phenomenal expansion in industry and population (from 500,000 in 1910 to 1,600,000 in 1930). Surveys by government and private investigators reveal that unemployment here is only a few per cent higher than in New York, Chicago, etc. The city has received more publicity because of its manner of tackling the problem. Even when due allowance is made for special conditions, it offers a typical example of how the evils, as well as the benefits, of a hit-and-miss, liberalistic economic system come to a head in centers of population. Over-expansion of industry, concentration of wealth, and wild-cat real-estate booms are followed by disastrous depression, destruction of fortunes, and armies of idle and destitute. Not only was the municipality compelled to expend huge sums for improvements in newly annexed territories, former farms, but the Church had to establish sixty parishes and schools in eight years. Now large numbers can no longer contribute to parish building funds or pay taxes. Many parishes are struggling to meet interest payments on debts, and God alone knows the heroic sacrifices required from pastors, teachers, and parishioners to keep some schools in operation. An official list

shows taxes for 1929 delinquent on 167,000 parcels of property in Wayne County, mostly in Detroit. Whatever may be charged to governmental extravagance for many years, and real-estate ballyhoo, the fact remains that huge tax sales will not encourage home ownership. Real estate has borne most of the cost of relief thus far.

The depression will end, and the tide of work and business will run strong again. This dynamic city has been a foremost exponent of the tremendous power and resources of our country. Christ, Who promised to reward the giving of a cup of water in His name, will bless abundantly the heroic charity practised in His name in this crisis. High hopes are centered now on a revival in the automobile industry, and better cars at lower prices are expected to pull this city and many other sections out of the economic slough. Economists and politicians, however, have been telling us that business runs in cycles, that slumps must follow booms. Will Charity, with resources sadly depleted for years, be able to care continually for workers and their families cast aside by the careening industrial juggernaut? Would it not be more practical and conducive to genuine national growth and prosperity to stabilize a liberalistic economic system in accordance with the precepts of justice and charity, taught by Christ for man's temporal and eternal welfare, and reiterated in the Encyclical of Pius XI on the Reconstruction of the Social Order?

## The Pope and the Depression

WILFRID PARSONS, S.J.

**S**TARTLING surprises are in store for anyone who will take up Pope Pius XI's Encyclical on the Reconstruction of the Social Order and read it realistically by translating it into terms of modern American business practice. Everybody knows that both Leo XIII in the "Rerum Novarum" and Pius XI in his Encyclical roundly condemned Socialism and Communism, espoused the cause of labor unionism, and recalled the world to the observance of justice and charity. Beyond that, the knowledge of what dynamite is contained in those documents is limited so far to a very few.

Few, for instance, know that Pope Pius exposes and condemns the modern concentration of capital in a relatively few hands; that he has a hard word to say for high taxes and government extravagance, two things that go together; that he flatly berates the famous Hoover principle of "rugged individualism"; that he calls for the abolition of such things as the anti-trust laws and the philosophy of free competition that underlies them; that the bankers and their economic imperialism come in for a devastating blow; that economic nationalism with its system of high tariffs is put in its place; that holding companies, irresponsible boards of directors, the Farm Board, the Federal Reserve, are given a very high place in his estimate of what causes our present troubles.

Fewer still, of course, are aware that Pope Pius has high words of praise for the syndicalist form of government that we know as Fascism, and almost nobody, ap-

parently, knows that he proposes in the place of the world's evils a system of trade associations under the State's protection in which both capital and labor are represented.

*Rugged individualism.* Pius XI places this "typically American" system, to use the words of its admirers, on the same plane with Communism. "There is a double danger to be avoided. On the one hand, if the social and public aspect of ownership be denied or minimized, the logical consequence is Individualism, as it is called. On the other hand, the rejection or diminution of its private and individual character necessarily leads to some form of Collectivism."

*Free competition.* This is the heart of Individualism. "This school, ignorant or forgetful of the social and moral aspects of economics, teaches that the State should refrain in theory and practice from interfering therein, because these possess in free competition and open markets a principle of self-direction better able to control them than any created intellect." We know that it was this school that passed our anti-trust laws. Pope Pius goes on: "Free competition, however, though within certain limits just and productive of good results, cannot be the ruling principle of the economic world."

*"Free competition is dead."* This is his startling conclusion. What killed it? It killed itself. "Economic dictatorship has taken its place." By its very freedom from State intervention it was able to gather more and more

wealth and power in its hands. "This accumulation of power, the characteristic note of the modern economic order, is a natural result of limitless free competition which permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience."

*Economic dictatorship.* This dictatorship is irresponsible. "It is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few, and that those few are frequently *not the owners*, but only the trustees and directors of invested funds, who administer them at their good pleasure." Then Pius uses these striking words: "The regulations legally enacted for corporations, with their divided responsibility and limited liability, have given rise to abominable abuses. The greatly weakened accountability, as is evident, makes little impression upon the conscience. The worst injustices and frauds take place beneath the obscurity of the common name of a corporative firm. Boards of directors proceed in their unconscionable methods even to the violation of their trust in regard to those whose savings they administer." The Pope's reference to the manipulations of investment trusts and holding companies is too obvious to need stressing.

*Control of credit.* "This power becomes peculiarly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life blood of the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will." Few Americans realize to what an extent, in our fear of Government interference, we have allowed the national credit to be controlled by private bankers through the Federal Reserve Board.

*Tariffs and nationalism.* This is Pope Pius' diagnosis of the warfare that results in high and ruinous tariffs: "This concentration of power has led to a threefold struggle for domination. First, there is the struggle for dictatorship in the economic sphere itself; then, the fierce battle to acquire control of the State, so that its resources and authority may be abused in the economic struggles; finally, the clash between States themselves. This arises from two causes: because the nations apply their power and political influence, regardless of circumstances, to promote the economic advantages of their citizens; and because, vice versa, economic forces and economic domination are used to decide political controversies between peoples." It will be admitted the Pope knows what he is talking about.

*Government in business.* "Less government in business and more business in government," is the slogan of the Chamber-of-Commerce-minded people who still cling to the old idea of free competition. To overcome inequalities in ownership the Pope demands government interference. He remarks: "The Encyclical 'Rerum Novarum' completely overthrew those tottering tenets of Liberalism which had long hampered effective interference by the Government." The need of the State's

intervention to redress the balance is the greater, he thinks, because of the very excesses of individualism, since through it, "social life lost entirely its organic form."

*Limits of government interference.* Yet, he holds, "the intermingling and scandalous confusing of the duties and offices of the civil authority and of economics have produced crying evils and have gone so far as to degrade the majesty of the State." The application to the antics of the Farm Board over wheat, and to other attempts at price fixing in copper, oil, rubber, coffee, nitrates, and sugar, is clear enough. It is in the larger aspects that Government must intervene, for "free competition, and still more economic dictatorship, must be kept within just and definite limits, and must be brought under the effective control of the public authority, in matters pertaining to this latter's competence." Outstanding examples, of course, are the public utilities, and the other quasi-necessary monopolies.

*Results of free competition.* "Capital was long able to appropriate to itself excessive advantages; it claimed all the products and profits and left to the laborer the barest minimum necessary to repair his strength and to ensure the continuation of his class." Yet, as Pius quotes Leo, "It is only by the labor of workingmen that States grow rich." And he himself asks: "Is it not indeed apparent that the huge possessions which constitute human wealth are begotten by and flow from the hands of the workingman, toiling either unaided or with the assistance of tools and machinery which wonderfully intensify his efficiency?" "The immense number of propertyless wage earners on the one hand, and the superabundant riches of the fortunate few on the other, is an unanswerable argument that the earthly goods so abundantly produced in this age of industrialism are far from rightly distributed among the various classes of men."

*The remedy for inequality.* Socialism, of course, and Communism are condemned. The labor theory of value of Marx is outlawed: "entirely false is the principle, widely propagated today, that the worth of labor and therefore the equitable return to be made for it, should equal the worth of its net result." The "sacred law" of social justice "is violated by an irresponsible wealthy class who, in excess of their good fortune, deem it a just state of things that they should receive everything and the laborer nothing; it is violated also by a propertyless wage-earning class who demand for themselves all the fruits of production, as being the work of their hands." "Every effort, therefore, must be made that at least in future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workingmen." What is an ample sufficiency? "The wage paid to the workingmen must be sufficient for the support of himself and of his family." This means so that children and their mother may not have to work.

*Economic slavery vs. profit sharing.* Pius XI does not condemn the wage contract; in fact he says those who condemn it "are certainly in error." But he goes on: "In the present state of society, however, we deem it



advisable that the wage contract should, when possible, be modified somewhat by a contract of partnership, as is already being tried in various ways to the no small gain both of the wage earners and of the employers. In this way earners are made sharers in some sort in the ownership, or the management, or the profits." This idea that the employes have a right to a share of the profits, after both labor and capital have received their just wage, occurs throughout Pope Pius' Encyclical. For production and its surplus return are the fruit of the partnership, not of one or the other. Both he and Pope Leo urge a wider distribution of ownership. The return to the worker must be such that he can actually save for a rainy day. This, it is clear, must come from his earnings, or by some sort of unemployment insurance paid for out of surplus.

*Fascist Syndicalism.* "Within recent times, as all are aware, a special syndical and corporative organization has been inaugurated which, in view of the subject of the present Encyclical, demands of us some mention and opportune comment." Pope Pius then goes on to describe the Fascist organization of industry and the State into one unit, as it is under Mussolini. He says: "Little reflection is needed to perceive the advantages of the institution thus summarily described: peaceful collaboration of the classes, repression of Socialist organization, the moderating influence of a special Ministry." He points out, however, that its "excessive bureaucratic and political character" has been complained of, but looks for a remedy, "not to Catholic Action, . . . but to our sons whom Catholic Action has imbued with these principles." It was these words, of course, that caused the sharp con-

flict of Mussolini with the Pope last year on the question of Catholic Action.

*Trade Associations.* "Just as the unity of human society cannot be built on class warfare, so the proper ordering of economic affairs cannot be left to free competition alone." Free competition "is a headstrong and vehement power. . . . It cannot be curbed and governed by itself." How then? By the free trade associations urged by Leo XIII, which were almost entirely ignored, and which Pius XI now brings forward again. Society must be reconstructed. "The aim of social legislation, therefore, must be the re-establishment of vocational groups." The reason is that only collaboration between all classes of society will save us from the abyss. This collaboration will be ruled by justice; "those who practise the same trade or profession, economic or otherwise, [will] combine into vocational groups," employers and employed in separate sections, but closely collaborating in their trade, while the State will confine its activities, after the necessary legislation, to "directing, watching, stimulating, and restraining." Michael O'Shaughnessy has worked out the plan for the United States.

*A word from Pope Pius for Catholics.* "There are some who can abuse religion itself, cloaking their own unjust imposition under its name, that they may protect themselves against the clearly just demands of their employes. We shall never desist from gravely censuring such conduct. Such men are the cause that the Church, without deserving it, may have the appearance of taking sides with the wealthy, and of being little moved by the needs and sufferings of the disinherited."

## Can the League of Nations Keep the Peace?

JOSEPH F. THORNING, S.J.  
Special Correspondent of AMERICA

**I**N the Sino-Japanese conflict the League of Nations met its first major test on the major purpose of its existence: the maintenance of peace or the prevention of war. The social and humanitarian efforts of the League have been admirable and constructive: the results achieved in partial suppression of the opium trade and the traffic in women and children, the coordination of communications and transit, the codification of international law, and the protection of minorities. But the inspiration of the Covenant was the desire for a world community based on law, where the strong and the weak would be on an equal footing, and from which resort to force was to be rigorously excluded, except for common chastisement of the law-breaker. Consequently, whatever triumphs the Geneva institution may have attained or may attain in the field of intellectual cooperation, public health, or the administration of mandates, its success or failure will be judged in the light of its chief object: the organization and maintenance of pacific means for the settlement of international disputes.

How well did the League meet this challenge in the outbreak of hostilities between China and Japan?

First of all, the League did not take cognizance of the sources of friction between the two countries. The roots of the trouble long antedated the Manchurian flare-up last September. Why was there no proper diagnosis of the disorder in Manchuria? Everybody knew that there was serious friction, economic reprisal, and war-psychology. To be sure, the League could take no notice of such factors except at the request of one of its members, but why did it not have trained unofficial observers on the spot to furnish reliable information and to give warnings of the approaching danger, which did not arise like a storm cloud over the Caspian?

Of the doubts, hesitations, and scruples of the Council little need be said. While the Foreign Office at Tokyo was protesting that Japan had "no territorial ambitions or political designs in Manchuria," the Japanese forces, moving like clockwork, took Antung, Mukden, Changchun, and Kirin. When the Council with a sudden show of resolution demanded the withdrawal of troops within the railway zone, Japan acquiesced diplomatically—and threw additional battalions into the disputed territory. In the face of American remonstrances the Japanese gave

more ample assurances, promising under no conditions to enter Chinchow or penetrate beyond the Great Wall. Finally, the Council in desperation set a time limit for military withdrawal. Tokyo likewise accepted this resolution, provided the life and property of Japanese nationals be safeguarded. But when November 16 dawned, the military occupation of Manchuria had been consolidated. From that moment the Council was revealed clothed in weakness and, although keeping up a wordy rear-guard action, was in retreat all along the line.

In the meantime, the theater of war had been transferred to Shanghai, and China decided to call for an Extraordinary Assembly of the League. It was hoped that the smaller nations would overcome the reluctance of Great Britain, France, and Italy to concert strong measures to restore the peace. This was the last card remaining in the hands of Dr. Yen, the Chinese delegate, and of those who pinned their hopes to the post-War peace machinery centering at Geneva.

What was the result? Did the Assembly improve on the Council, or were the best resources of Geneva tried and found wanting?

The first feature to be noted about the Extraordinary Assembly was that it reflected, as powerfully and as clearly as the Council, the individual policies of the constituent members. In other words, the same effect would have been accomplished by transplanting the several Foreign Offices to the hall at Geneva. The same ambitions, the same rivalries, the same policies which dominated Paris, London, Berlin, Madrid, and Rome, came to the surface at Geneva. The Great Powers, which had been reluctant in the Council, were still reluctant, and the small nations that had been urgent in the Council were eloquent in the Assembly.

Furthermore, if the truth be told, the alliances, blocs, and counter-alliances outside the League framework showed no signs of weakening on the Assembly floor. Spectators, who had never heard of the Little Entente or the Latin-American bloc or the new-born Triple Alliance, would have had no difficulty in detecting the large features of these alignments. Partners, rivals, and the few detached neutrals grouped themselves neatly as the proceedings unrolled. Wholly apart from the solution of the question under dispute, the Extraordinary Assembly certainly served to cement friendships and to accentuate differences among the members themselves.

In fact, it was due only to the courageous initiative of M. Motta, that splendid Catholic who is President of the Swiss Federation, that the Assembly was saved from straightway falling into the swamp of doubt and delay which had engulfed the Council.

The crucial test arose when the Bureau, after a day of tense debate, proposed a resolution calling for the immediate withdrawal of the Japanese in the war zone at Shanghai. This was not satisfactory to M. Sato, delegate of Japan, who with all courtesy suggested that the withdrawal be contingent on peace, order, and security in the evacuated region. The President of the Assembly explained that any such conditions would practically nullify the force of the resolution. M. Sato persisted and it seemed as if an *impasse* had been reached. The Presi-

dent, Paul Hymans, of Belgium, turned to the delegates: "I have done my duty," he remarked dryly; "it remains for the honorable delegates to speak for their respective countries."

Deep silence greeted the suggestion. No one was eager to shoulder responsibility in what was obviously a turning point in the debate. Suddenly, dramatically, M. Motta jumped to his feet and, turning to the Japanese delegate, appealed to him "as a friend and a colleague" to withdraw the amendment. The time was past, he asserted, for equivocation or delay. The suggested amendment would leave room for ambiguity. Such a course would alienate public opinion and run counter to the dictates of the natural law, which demanded an immediate cessation of hostilities. A wave of spontaneous applause sprang from the delegates, press galleries, and diplomatic tribunes. In a few telling words, Dr. Benes, of Czechoslovakia, supported the motion, and M. Sato, who is a Liberal with liberal convictions, graciously agreed not to press his amendment.

The next day the small nations had their innings. Without resorting to outright condemnation of Japan's action, the spokesmen for Switzerland, Spain, Czechoslovakia, Persia, Finland, and the Scandinavian countries left no doubt that in their minds the League Covenant and the Kellogg-Briand Pact had been violated. The gist of their argument was that no nation was justified any more in taking the law into its own hands. If there had been grievances, and these the delegates did not deny, the new international order postulated that an appeal should have been made to the League before any resort to force or violence. In short, the ideal of collective responsibility was opposed to that of independent, individual action, which could often appear arbitrary. It was clear that in the eyes of these Powers the very existence of the League was at stake.

The representatives of the Great Powers were far less explicit. Sir John Simon took the lead in pleading for friendship among all members of the League, patience, prudence, and perseverance in the policy of mediation. His views were in substantial agreement with those of France, Italy, Portugal, and Holland, thus bringing into line all the League countries with important commercial interests in the Far East.

To the immense satisfaction of M. Paul-Boncour, Greece, Rumania, and Poland declared that the case in dispute only emphasized the need for reviving the Geneva Protocol of 1924 and strengthened all the reasons for a system of sanctions based on mutual assistance. For the French and the Little Entente, the Far Eastern crisis had been from the beginning an "Act of God," amply demonstrating the folly of disarmament, unless predicated on collective security.

On the other hand, the delegate of Germany, and Count Apponyi, of Hungary, drew quite a different lesson from the clash. In guarded language both stressed the importance of eliminating the causes of conflict by antecedent adjustment of just claims likely to lead to war. The implication was obvious: the desirability of elaborating pacific procedure to rectify frontiers before they be rectified by force. You didn't have to close your eyes to



imagine the Danzig Corridor and the Treaty of Trianon.

In a refreshing interlude the Dominions of the British Empire showed their independence by lining up on opposite sides of the debate. While Canada and India followed the mother country, the Irish Free State and South Africa called for restoration of the *status quo ante*. Mr. van de Water, of South Africa, was the only delegate openly to designate Japan as the aggressor. In concluding his speech he put a pointed question to the Great Powers: "Are they satisfied," he asked, "that they have furnished this Assembly genuine leadership?"

The best organized bloc in the Assembly was that of Latin America. Colombia, Bolivia, Salvador, Peru, Uruguay, and Mexico delivered strong protests against the violation of the territorial integrity of China, and in no uncertain terms championed the principle of non-intervention. "Who is to judge," asked the delegate of Uruguay, "whether a State be sufficiently organized or not?" The shadow of what Latin Americans love to call the "Colossus of the North" surely hung heavily over this portion of the discussion. Consequently, special significance attached to the belief, common in Geneva, that the indefatigable leader and organizer of this bloc was M. de Madariaga, of Spain.

In view of these divergences, it was something of a triumph for the Bureau to produce a resolution which did not provoke any opposition. This text stressed the sanctity of all treaties (a hint to China to respect Japanese treaty rights in Manchuria) and upheld the previously stated American principle of non-recognition of situations created by force. Moreover, the Assembly proclaimed itself authorized to treat the "whole *ensemble*" of the question, which meant Manchuria as well as Shanghai. Since Japan had sought to avoid this linking of the two problems, Mr. Sato abstained from casting a ballot either for or against the resolution. Thus ended the first phase of the League's effort to settle disputes at Geneva.

The results attained by this process can scarcely be described as either success or failure. But this much is certain: the Assembly, thanks to the intervention of M. Motta, did go a step beyond the Council, and, although the tone of the Assembly's resolution is mild, remaining within the framework of conciliation, the way is not foreclosed to stronger measures.

#### THE IMMUTABLE

This dwelling where you ruled as lord  
Is empty, though your slightest word

Filled it with singing. Other guests  
Have sought its door, but their requests

For lodging fell on ears grown dull  
For music lost and beautiful.

The sound of unreturning feet  
Reechoes to the painful beat

Of memory's drums. "Too late, too late,"  
Persistent tones reiterate.

Yet fires burn, a feast is spread;  
Why leave the house untenanted?

LOUISE CRENSHAW RAY.

#### Sociology

### The Logic of the Unemployed

R. H. GRATTAN CONROY

IT is possible, or even probable, that an abiding faith in Divine protection will enable most of us to pass through the present period of unemployment and depression with our mental faculties unimpaired. A sense of humor will also aid in bringing about this result. Possibly, too, in normal times of the future, we may be able to view without passion or rancor some of the events of the times through which we are now passing, and cloak with the mantle of charity the pitiful spectacle presented by some of the leaders in our national life. At the present time, however, it is difficult to draw comfort from our surroundings, or hope from our prospects of future relief. The only bright spot in sight is the ready response which the people in moderate circumstances continue to make to the ever-recurring calls of relief for their needy brethren.

The minds of the people of the United States have been reduced to a condition of chaos. The man in the street, Heaven be praised, does not claim to be an economist or a statistician. When any phenomena outside of the routine of his daily life, or any matters which are not of common knowledge are brought to his attention, he has to go outside of his own resources for the explanation. In this case he has, within a few years, witnessed the descent of this country from the heights of prosperity to the pitiful depths of poverty and want. Where formerly his eyes were gladdened by the sight of an industrious and happy people, he now sees empty stores, silent factories, abandoned farms, vacant dwelling houses which were sold under foreclosure proceedings or for unpaid taxes. Saddest of all, he sees millions of men without work, and women and children without proper food, clothing or shelter, dependent for their very existence upon the charity of others who are little better off than themselves. Naturally, he has sought to ascertain the reasons back of this change, and the remedies which might be applied to existing conditions, with the result that as each new solution or panacea was presented to his mind, he found that his bewilderment increased. As time went on, he wondered whether the replies would not have been more consistent had he addressed his questions to the inmates of some home for the criminal insane.

The editors, politicians, financial leaders, and others to whom, in the past, the aforesaid man in the street has been accustomed to look for inspiration, now display a decided conflict in their opinions. This is stating the case very gently. Within a few months he has witnessed frantic efforts upon the part of the experts to place the blame for the depression on law breaking (particularly bootlegging), Prohibition, the debasing effects of the English dole, failure to cancel War debts and reparations, trade unions, high rates of taxation, injunctions, veterans' relief, the 1929 stock-market crash, overproduction and the immigration laws. These, of course, are in addition to the overworked platitudes of the press

relative to world-wide unrest, collapse of foreign markets, retaliation by Europe and South America for the adoption of the American high protective tariff, and a hundred other things which may or may not have an influence upon the existing condition.

The decline in our exports is the cause most generally advanced by both the friends and the enemies of the Administration, and it has, at least, the merit of being logical, and in accordance with popular conceptions of the high value of our export trade. Yet this belief is now attacked by Colonel Knox, of Chicago, chairman of one of Mr. Hoover's commissions, who estimates that our exports constitute merely seven and one-half per cent of our production, and that we can work ourselves out of depression and back into prosperity without any assistance from foreign trade. The basis for the Colonel's estimate has not been furnished, but his contention, up to the present time, has apparently gone without contradiction.

The failure of the Administration to recognize that a crisis existed has not increased its prestige. Much doubt has been expressed as to the extent to which relief to the banks will open up credits and help industrial stabilization. An extension of homebuilding facilities would have been an excellent move in prosperous times, but it now brings scant comfort to the millions who are without means. The appeal for the release of privately hoarded finances would have more of a ring of sincerity had it been accompanied by a similar appeal to the larger banks, whose hoardings make the amounts in private hands seem insignificant by comparison. But no appeal was issued.

The popularity of the Administration has not been increased by the utterances and attitude of some of its spokesmen. The sneers of the Administration press at the mention of government aid to the unemployed, the characterization of all proposals of government relief as a "dole," and the denunciation of such relief as un-American and unpatriotic by some of the Old Guard, so-called, of the Senate, fail to carry conviction to the people in moderate circumstances, who have been obliged to bear the brunt of the welfare work among all sufferers, including the unemployed. The truth is, of course, that bewilderment among the men in high places is as great as among the masses.

In the face of abject helplessness on the part of the nation's highest officers, it is not surprising that the man in the street has finally evolved a logic of his own to apply to the existing situation. The evolution of this logic is clear and complete. Possession of wealth begat selfishness: selfishness begat greed: greed begat unemployment: unemployment begat poverty: poverty begat discontent: discontent begat inquiry: inquiry begat lies: lies begat distrust and disbelief: and distrust and disbelief begat the unemployed man's logic.

The new logic teaches that the remedy of all our industrial ills is close at hand, and that it does not require the effort of a superman or the guiding hand of an intellectual giant to put it into operation. The man in the street acknowledges that only the Divine Hand could have

dropped manna in the wilderness, and that only the Divinity of His nature enabled the God Man of Calvary to feed the multitude with a few loaves and fishes. But he believes that it does not require any special genius for an ordinary man, clothed with the proper authority, to prevent starvation and suffering and death in the midst of plenty.

He sees that around him there is an abundance of food, clothing and shelter; thousands of farms awaiting the hand of the cultivator; thousands of mills and factories idle; millions of men begging to be put to work; and uses to which the products of the farms and the factories could be put, were he and his fellows receiving a living wage, out of which they could be purchased. The man in the street is not a Communist, neither is he a proclaimer of his own patriotic fervor. He loved his country sufficiently to face, in its defense, the horrors of shell and machine-gun fire, and the scalding tortures of mustard gas. He has no hatred for the capitalistic system; he admits the right of the investor to a fair return on his investment. But he denies the right of any class to turn the land he has fought for into a charnel house of all his hopes and legitimate ambitions, in order that wages may be forced down below the scale of decency and excess profits increased.

All material wealth which he sees or of the existence of which he has any evidence, was created by the efforts of him and his fellows, from materials furnished by the Creator. But all that is permanent in its nature has passed entirely into the hands of those who had no active share in its production. Obviously, he has not been given his proper share. The share in which he found contentment was meager, and now even this is denied him. It is quite possible that he will undertake the making of a settlement of the entire question. Should he so decide, all efforts of those who now have the matter in charge to stay or prevent him will be futile and even self-destructive.

All of which leads us to the belief that capitalists, economists, statesmen, and others who have been loud in praise of the soundness of our economic system, might do well to set the system to working again. They would do well to consider whether reasonable profits are not better than no profits, and whether their greatest security may not lie in permanent industrial stabilization, and take measures for the prevention of a recurrence of the present situation. The man in the street may not always listen in patience when told to eat cake if he has no bread. Once too often the attempt may be made to feed him on hackneyed phrases concerning "cycles of unrest," "unprecedented sluggishness of the markets," and, above all "the fundamental soundness of our economic system." The economic system may be sound, and property rights may have the protection of the Constitution and laws of the United States, but these laws were, theoretically, at least, made by the people, and the people may, at their discretion, repeal them. When the economic system fails to provide for those who are willing to work, it makes itself subject to the primal law of mankind, which is none other than the law of self-preservation.



## Education

### A Matter of Dollars and Lire

PAUL L. BLAKELY, S.J.

**S**AFE behind the barriers of a London sporting journal, Signor Primo Carnera has unlimbered the batteries of his scorn, and his target is culture and the liberal arts as they exist, or, rather, as they do not exist, in the United States. The Signor was in our midst for several years, an exponent, as I recall his career, of the science rather than of the art of pugilism. He followed his calling with much profit until the immigration laws, or an edict from Mussolini, or perhaps a combination of these high powers (although the latter by itself usually suffices) recalled him to his childhood home along the wave-kissed marge of the Egean.

Since this son of Castor and Pollux viewed our civilization for the most part from the vantage of a prize-fight ring, it is but natural that he points his heaviest artillery against the cities of Chicago and New York. Which should bear away the palm for rudeness, insobriety, and scorn for the more delicate nuances of social life, he is unable to decide. Life in the United States is at best one long bruise, but an existence in either of the cities which I have mentioned—in terms that are gentler than those employed by this Italian scholar—is an unbroken assault upon any man whose culture can be traced back to Dante, Michelangelo, Raffaele, and Cellini.

So be it. A fall in the rate of exchange may have given Signor Carnera fewer lire than the number of his dollars promised, and so transformed him into a jaundiced critic. But this at least may be said: viewing the murky rafters of Madison Square Garden from a recumbent position, Signor Carnera was never able to see that while still a barbarous people, we spend millions every year on cultural cosmetics, hoping to make ourselves by their continued use a trifle less uncouth.

Any Year Book is evidence of this simple fact, and if the statistics therein recorded seem pale and ineffectual, stronger medicine can be had on application to the Office of Education. Only the other day, Joseph V. McKee, once a professor at Fordham, but now president of New York's Board of Aldermen, stated publicly that the city would save money if it closed the College of the City of New York, and its other institutions of collegiate rank, and paid the expenses of the students in privately endowed colleges and universities. The city educates nearly 6,000 young women at Hunter College, the largest college for women in the world, and nearly 20,000 young men at City College, and educates them free of all charge. But the citizens at large foot the bill, and in 1931 that bill, including the costs of the teacher-training schools and of the other institutions maintained by the city, reached the sizable sum of more than \$81,000,000. "Where is this going to end?" asked Mr. McKee. "If the people want this social service and protection, we must devise some sane means of appropriating money for it."

It is indeed high time to ask where all this is to end. For a number of years the largest single item in any city

budget has been the upkeep of the schools. In 1928, the per-capita cost of educating a child in the public schools ranged from \$100 plus in Minneapolis to \$130 in Washington, and \$157.37 in Yonkers. In that same year, the total expenditures for all elementary and secondary schools in the United States were \$2,151,171,687, and the value of sites, buildings, and equipment was \$5,423,280,092. Twenty years ago, the expenditures for the same grades were only \$371,344,410, or a little more than twice the expenditure for one year by the city of New York alone. Ten years later, the expenditures had about doubled, rising to \$763,678,089. Add another decade, however, and the expenditures are not doubled, but well nigh tripled. Well may Mr. McKee ask, particularly in these days of depression, where the money is to be found for public education when its cost can double or even triple itself in ten years.

Similar statistics for the private schools and colleges have not been compiled, but it is admitted that these have always been managed more economically than the public institutions. In 1891, there were but 46,220 men and 22,036 women in American colleges and universities. At the turn of the century, the numbers had risen to 72,159 and 38,900, and not until 1907-1908 was the 100,000 mark reached. Ten years later, following the War, the country began to set its salvation in sending the boys and girls to college. In 1919-1920, the enrolment was 222,242 men and 134,452 women, and in 1927-1928 it had risen to 563,244 and 356,137. In that year the total receipts (including those of the State universities) were \$546,674,226, and of this sum the students contributed \$178,130,802. The productive funds of these institutions slightly exceeded \$1,000,000,000, and the value of their grounds, buildings, and equipment was approximately \$1,750,000,000.

Speaking in terms of dollars and lire, the American people have done well by their schools and colleges. Whether their schools and colleges have done equally well by them, is quite another matter. Signor Carnera may have accidentally picked up a segment of truth when rising from a recumbent position on the resined canvas. The value of a good school cannot be measured in terms of money, but it may be questioned whether in paying for our schools we have paid for value received. Year by year the costs increase. We house the schools in palaces, gimcrack, ginger-bread palaces, many of them, but all costly. Year by year, the pay roll, too, goes up, but at the wrong end. The average teacher in the grammar school is underpaid, so that the average official on the administrative side may be overpaid.

But everything is for the best, since no school board can ever make a mistake, and no appropriation can be wasteful, provided it be labeled "for educational purposes." Public-school finance in this country is simply a matter of dollars and cents to be paid out. As to how these dollars are to be raised and to be employed, it does not appear to concern itself. And if there has ever been a thorough investigation of the public-school system in any large city in the United States, either its findings were never published in full, or they have been restricted to

private circulation, like the wares of a bootlegger. Within the past two months, however, at least two States, Oregon and Kentucky, have reached for the pruning knife. Whether they will be able to use it without killing the vine remains to be seen, but they have begun with the customary appropriations to the State universities.

In Oregon, the number of schools in the University of Oregon and the Oregon State College was reduced from forty-one to twelve. Some of the schools were merged, and other reductions were effected by abolishing in one institution major courses previously offered in both. The State of Washington, it is reported, will soon adopt the same plan with its higher institutions. In Kentucky, the Governor vetoed in the budget all items which were in the nature of direct appropriations to the State university and the normal schools, and went beyond this to veto a \$5,000,000 direct appropriation for elementary and secondary schools. Less defensible, although probably necessary, was his veto of the equalization fund to enable certain counties to pay their teachers the minimum salary fixed by law.

The depression will probably lead us to examine school budgets more carefully. Last month, one of the receivers for the city of Fall River allowed himself to be interviewed by the *Chicago Tribune*. The receiver spoke at large on the city's new policy, which is founded on the rather simple principle of not buying what it cannot pay for. Hence, a number of appropriations, passed without comment in former years, are now not even suggested. All the instructors formerly engaged to teach the boys how to play baseball have been dropped, in the interests of economy. "But do you provide for the teaching of beauty culture and tap dancing?" he was asked. While this is a day of uncensored language, I prefer not to record his reply without expurgation, and simply state that in the receiver's opinion, that was "all nonsense."

Perhaps if we can get away from that nonsense, we can approach more nearly the culture in which, according to Signor Carnera, we are sadly lacking. It would be cheaper too.

### With Scrip and Staff

THE Hon. Wilbur Cross, Governor of Connecticut, deplores, in the April *Forum*, the indifference of American young men to politics. Instead, he finds them much more interested in Soviet Russia. He assigns two or three reasons for this yearning to visit Moscow and apathy to what is taking place in Washington. The young foreigner is made to feel welcome in Russia. "By extensive and clever propaganda and by special facilities provided for sight-seeing, the Soviet Government makes young foreign tourists feel they are wanted in Moscow today."

Again, he says, "the young are naturally empiricists," and thus are attracted by the Russian claim to be conducting a great "experiment" (in spite of the fact that the Communist in no wise regards his activities as experimental, but as the exemplification of rigidly predetermined theories). Furthermore:

This brings me to another reason for the vividness of the young American's interest in Russia. There is no question that, all superficial signs to the contrary in this year of grace, youth is still a period of crusading. The early twenties are a time of no compromise, of ardent loyalties and equally ardent prejudices. . . . Even the attempt at casualness is too pointed. . . . The Russian Communists are engaged in a crusade for a program stated in no negative or uncertain terms, for which their leaders are fighting with every ounce of their energy.

Looking over our own field, we find little to inspire young men to personal loyalty:

Youth is the time of strong loyalties. These tend to center around personalities even more than around causes. Yet this country has had since the days of Roosevelt and Wilson no preeminent political figures that appealed especially to the imagination of the young.

In the early days of our Republic young men were given a "fighting chance" in building up the nation. Jefferson was elected to the Virginia House of Burgesses at the age of twenty-six. He was but thirty-three when he wrote the "Declaration of Independence." Madison was only twenty-five when he was elected a delegate to the Revolutionary Convention of Virginia in 1776. Hamilton and Washington both began early.

THAT Catholicism may win the battle against Bolshevism, it must also "center around personalities even more than around causes." Father William H. Walsh, S.J., whose long life has been spent in advocating devotion to the youthful Jesus, believes that the most powerful rallying point for youth is around the figure of the Saviour in that period which is least emphasized in His life. Such are the long years of His toil and obscurity in the house of Joseph, particularly the years of transition from childhood into young manhood.

To explain his position, Father Walsh has issued a little pamphlet, entitled "The Call of the Shepherd to the Youth of His Fold," copies of which may be obtained by writing to him at 980 Park Avenue, New York City. The booklet may be obtained in several languages: French, German, Italian, Spanish, etc. Father Walsh makes perfectly plain that this devotion is new only in its title:

The Boy Jesus Devotion is not a new devotion but rather a phase of the Church's worship of the Sacred Humanity of Our Blessed Lord, like the devotion to the Holy Childhood (which may be said to close with the scene of the Finding in the Temple). It is new only in its title, embracing as it does that period of Our Blessed Lord's hidden life—the silent years beginning when the Boy Jesus, being of legal age, went down to Nazareth with His Holy Mother and St. Joseph and was subject to them, up to the time of His Manhood, a living, Divine lesson for all, but especially for young people.

The times call for it:

This period of youth is the crucial time and the turning point in the life of the young; and, while human nature is ever the same, there has never been, perhaps in the history of the world, a time when those of adolescent age were in so great need of a strong spiritual attraction and of some gently impelling spiritual influence to keep them in the right path as in these days of what is commonly called the "new freedom." For even the beautiful and inspiring examples of our young Saints and of the patrons of youth seem no longer to hold the minds of our young people and to impress them as they did formerly.



A thoughtful article on *Gesù Adolescente*, the youthful Jesus, by Father Mario Barbera, S.J., in the *Civiltà Cattolica* for January 2, of this year, pointed out the profound impression that is made upon young and old alike by the representation of the youthful Jesus in circumstances similar to those of modern life: such as the painting in the Hall of the International Labor Office in Geneva, of the youthful Jesus garbed as a younger workman of our own times. His obedience, His studies, His work, His recreations and companions, all offer opportunity for such considerations. There is likewise, says Father Barbera, the opportunity for manifesting personal loyalty:

It is easy to see how well adapted are these sentiments to arouse enthusiasm and loyalty in the hearts of the young, ready as they are to admire whatever is beautiful, pure, noble, and heroic. Moved by emotions such as these, a young man will eagerly and spontaneously look upon and deal with Jesus as his bosom Friend, Guide, Leader, and King. He will glory in His leadership; and he will naturally determine to remain steadfastly loyal to such a Leader, even to go out of his way, as occasion offers, to win for Him other followers and friends.

This personal loyalty may be shown in a general manner, by "a positive disposition to stand firmly and fully on the side of their Divine Leader and to let it be seen, always with prudence and due regard for circumstances, exactly how they stand about anything wrong." Then in a manner more definite and to the point, by "offering a daily gift to their living Guide and Friend in the form of at least one act, or word, or counsel, or prayer, for the spiritual good of a companion or of anyone who might be in need of it. And they are urged to recall last thing at night whether they have perchance omitted this daily act of homage."

Which is a very much higher application of the simple notion contained in the Boy Scout's daily "good turn."

FATHER WALSH has no intention of establishing any organized devotion. As he notes:

By directions from Rome there is to be no confraternity for this devotion, nor is there need of any. But it was suggested that it be introduced into colleges and academies and grammar schools by means of their Sodalities. . . . The Devotion is for both sexes and it fits in equally well with the young people's Apostleship of Prayer, the Junior Holy Name, the Crusaders, Knights and Handmaids of the Blessed Sacrament, the Guard of Honor, altar boys' and choir boys' societies, and all other religious organizations of young people. It will make more fervent members for all of them.

Nor will there be any separate periodical for the devotion, or money dues. No registration at headquarters is required, but a notification of its introduction anywhere will be a courtesy and encouragement to the official promoter. A simple indulgenced prayer has been composed and translated into some thirty different languages, published in a polyglot booklet.

DO we realize how extraordinary a thing it is that in our day and times it is possible to promote such a devotion? For the cold fact remains that the youthful Saviour represents just what the modern youth is supposed to dislike most heartily. He was uncompromisingly

obedient; He remained—save for one notable interruption—rigidly at home. He worked terribly hard and long at a job which shut out every idea of promotion. He had nothing to spend and lived in dire poverty. And His social entertainments were, to say the least, very jejune.

All these drastic features in the life of the youthful Jesus can, of course, be gently sentimentalized or passed over; so that a merely romantic image is presented in clouds of incense and melodious song. And there are the young who will be won even by this sentimentalized picture; though it can have no profound effect upon their lives.

Or there can be the opposite extreme: to insist harshly upon the ascetic features of the youthful Christ, as a model to be followed from a sense of inflexible moral rectitude. In such an instance His life will be the text for enforcing the ethical notions of a disciplinarian. However youth may be briefly awed by such a presentation, a reaction is inevitable. A general sense of dutifulness or even policy may impel respect for such an ideal; but no hearts will be won.

Or He can be presented as wrapped in clouds of Divine glory; but not as one of us, not as experiencing the laws of our troubled nature: again an incorrect picture of the Boy of Nazareth.

The palm for promoting devotion to the youthful Saviour will go to the friend of youth who can present Him simply as He was: true God—hence transcendently adorable and lovable; and true Man, hence really a boy or youth, who, as Father Walsh so simply says, "was in human nature like other youths, and, at the age of each, was like them in heart and feeling, only of course He was more gentle and more refined, more modest, more considerate, and more intelligent."

The young man of today knows, if he has any sense at all, that he must learn for himself those sharp lessons of obedience, poverty, and hard work. Youth likes pleasure, but it likes truth more. When it learns that the life of the Boy Jesus was not only beautiful and admirable, but was revolutionary; and that He who lived that revolutionary life is today a living and working Companion, they will be won not only to, but even by those features in His life that will remake the world.

THE PILGRIM.

#### BEARING-BED

As love and anguish meet to blend  
In mother's travailing heart,  
So life and death in both, the end  
Of being and its start.

For each from birth draws nigh the New;  
At which soul-yielding, men  
Are even as their own mothers through  
The labor suffered then.

Oh! may our throeing hour be  
Like theirs by whom we live:  
Informed the less with agony  
For joy but Life may give;

The while, like John's Elizabeth,  
We know Their watch Who stood  
So nigh to Joseph childing breath  
In maiden motherhood.

FRANCIS CARLIN.

## Literature

### The Age of Ballyhoo

CHARLES PHILLIPS

**S**PRINGTIME brings all sorts of things, trees bloom and the robin sings; also the poet, who the multitudinous changes rings, all about what Spring brings—sings—rings—things . . . ding, ding, dings!

It seems almost impossible to speak of Springtime without falling into this thing, rhyme . . . yes, as Gertrude Stein would say it, he must stop it, stop it, stop it up. But Spring brings other things besides robins and rhymers. It brings, for instance, the Spring lists of the book publishers. And with all due respect for the publishers, as well as with an abiding love for books—even for certain volumes of Spring poetry—let it be said here that the Spring book-lists regale us also with some amazing examples of human gullibility and of the inhuman disposition of book-advertisers; “gullibility,” because the public evidently does swallow in large doses what the advertisers say, and “inhuman,” because some of the things put in print by the exploiters of new books are almost too much for flesh to bear.

Most of us do a lot of our reading vicariously, which is another way of saying that we do not do a lot of our reading at all. The nearest we get to it is to take in sundry literary reviews, skim over the criticisms, and ponder the “ads.” I have been pondering some of the current book “ads” and my gorge is up!

Folks hunt around a great deal at times to hit on an apt name by which to call this age in which we live. It is the “Electric Age,” the “Age of Speed,” the “Age of Reason,” the “Mechanical Age,” the “Age of Science.” After going over a number of recent book advertisements, I have decided to call it “The Age of Superlatives.”

To begin with, here, in one single advertisement extolling the merits of a volume of biography, we find these six vociferous superlative adjectives shouting at us in large black-face italics: “Astounding,” “Magnificent,” “Thrilling,” “Powerful,” “Stimulating,” “Extraordinary.” And as if that were not enough, in still larger and blacker italics, we are told that this is “An Almost Incredible Biography.” After a quarter-page “spread” of this sort of thing, there is nothing left for the poor brow-beaten reader to do but timidly to inquire, “Why ‘almost’?” There is “almost” nothing left to be said for a book advertised in this manner, except that the wary reader, suffering from experience, is strongly inclined to look elsewhere for a volume to beguile him. One can stand just so much—and no more.

The worst book advertisement I have seen recently touted a new novel by a popular writer. This new novel, was, first of all, described as “a white elephant”—a term which, as anyone acquainted with English vernacular knows, might be taken more than one way. But the advertiser meant it just one way, for he proceeded to declare that this particular book was “the great novel of the age,” that the authoress wrote with “words like whiplashes,” and that the whole thing was just “A Wallop.”

The particular phrase that caught my eye in this advertisement was “the great novel of the age.” Now, I said to myself, what, in the first place, is a “great” novel? With all due regard for contemporary genius, it will be agreed, I believe, that a great novel is one which has proved its qualities by the test of time; one that has shown that, by reason of abiding interest, permanent and universal appeal, it can live on. Is not that a fair test for literary greatness? But how can we tell, we readers, or how can the professional critics, or even the advertisers—how can anyone, gauge the durability and the permanent universal appeal of a book which is still so new that the ink of its pages, so to speak, is not yet dry?

And then, “the novel of the age”? Is there any such thing any more? Outside of the fact that no book can be labeled as epochal until the epoch which it bespeaks is measured in the oblique of time, is there, I ask, any such thing any more as a “novel of the age”? There used to be such a thing as “the book of the year.” The best-seller lists tell us what the “book of the month” is. But the life of a modern book is too short to permit us to describe it even in such a mild superlative as “month.” Books nowadays live a day, an hour, and are forgotten.

Ironically enough, I found one publisher—driven hard, it would seem, in the competitive race of the up-to-the-minute advertisers—quoting Emerson. “Never,” said Emerson, according to this advertiser, “Never read a book until it is a year old.” Which reminded me of the bookseller who once told me that he never read magazines, “because I feel sure that if there is anything in them of permanent value, I’ll get it in book form in a year or so.” Well, this Emersonian publisher, who frankly stated that he had no new books to advertise, went on commenting on the Emerson dictum in this manner: “We found this piece of advice, among others, in Bartlett’s ‘Familiar Quotations,’ and we pass it on to help solve your reading problem. Because it is a problem, in these days when twenty-five current best sellers are fighting for attention at any given time . . . when at least nine-tenths of the new books are favorably reviewed somewhere . . . when it’s impossible to buy a new book without the danger of missing something you’d enjoy more—and longer.”

It was a relief to read that unique book “ad.” But alongside of it, screaming at the pitch of their voices, this quiet-tongued publisher had for neighbors a dozen others of the trade who announced their current output in such terms as “Thrillingly Lovely,” “Seductive,” “Luminous and Beautiful,” “Profound and Fascinating,” “Colossal,” “Brilliant,” “Searching,” “An Amazing Achievement”—and so on, ad infinitum, ad nauseam.

The paucity of the English language in the face of the marketing enthusiasms of some of our book advertisers is appalling. But the paucity of wit and wisdom among advertisers is still more appalling. In school days, boys and girls are much given to ecstasies in describing anything they happen to like, from a book to a house party. Everything to them is “mar-vellous,” “won-derful,” “hec-tic,” “stun-ning.” Youth excuses much of this; but among elders it is painful.



Of course, the publisher is not altogether to blame. Sometimes he is only quoting the critics, but the effect in the end is the same. The reading public grows surfeited with superlatives. Half the books thus advertised prove to be shallow fakes, or at best mere mediocrities. The public gets "stung." After a while it does not believe at all. "It grips." "The outstanding book of the year." "A brilliant tour de force." These are all from a single advertisement announcing a new novel. "Its tremendous importance still undimmed." "Warm robustious sincerity."

That last gem from Springtime's book-ad paean is an especially valuable example of the superlative extremes to which the advertiser goes. For the particular book thus advertised for its "warm robustious sincerity" turned out to be a complete hoax. Its "sincerity," if we are to believe the most recent comment, had its origin in the desire of author and publisher to create a sensation—and to sell books. Now, it is no crime to desire to sell books, especially if you are writing them or publishing them. But it is a sin against wisdom as well as honesty to try to sell them in this way.

If "The Age of Superlatives" be not good enough a name for the days we live in, perhaps we might call it "The Age of the Blurb" or "The Age of Ballyhoo." In my own time I myself have been guilty of the sin of the blurb, egged on by the impellent demands of an ardent ballyhooing publisher. But no more! When I read some of the book-ads that appear nowadays I say to myself that I'd rather have a book of mine go unnoticed, yes, even unadvertised, than let it be spreadeagled as nearly all books now are. There is no writer living, and no publisher, who does not wish to put his book into as many hundred hands as he can. Writers and publishers must eat. But in the long run the writer and publisher who relies on superlatives to win the attention of the public, loses out. People grow deadly tired of the incessant drum-beating which dings into their ears that everything is "the best," "the greatest," "the most profound," "the most astounding"; they become weary of the very thought of books that are "passionate," "flaming," "white hot," "soul stirring," "arresting." All of these epithets are taken from recent advertisements.

One day I heard a friend make a comment on a book, a comment which set me to thinking. "It's a quiet book, I like it."

After all, it is the "quiet" books that have lived. "The Vicar of Wakefield," "The Return of the Native," "Margaret Ogilvie," "Maria Chapdelaine," "The Peasants" . . . these few titles I set down at random; there are scores, hundreds, of others—all "quiet" books. The writer who does not write at the pitch of his voice will be heard long after the vociferous chorus of the sensation-monger is silenced. And so with the advertiser of books; it would be more profitable for him in the end to speak quietly now and then.

Shakespeare said of Cordelia: "Her voice was ever soft, gentle, and low,—an excellent thing in woman." A voice, gentle, and low, among the Springtime announcers of new books would be an excellent thing, too. Hearing

it, we could the better endure some of the other things that Spring brings, when the robin (and the poet) sings all the time in chime and rhyme sublime . . . or otherwise.

## REVIEWS

**Vital Realities.** By CARL SCHMITT, NICHOLAS BERDYAEV, and M. DE LA BEDOYÈRE. New York: The Macmillan Co. \$2.00.

This is the third volume in the series of "Essays in Order," initiated by Christopher Dawson, who contributes the preface. The title is poor; not because "vital realities" are not dealt with; but because readers would more likely be attracted if the title specified the main topic, which is the relation of Christian civilization to the political forces that threaten it today. Carl Schmitt's rather cumbrous essay, "The Necessity of Politics," shows that the Catholic Church can think and act in a juridical capacity because she is truly representative. She represents the *civitas humana*; and she represents Christ; and thus she is best fitted to preserve truly representative government. Mr. de la Bedoyère, who treats of "The Drift of Democracy," believes that democracy cannot exist without "the fundamental moral intuition" of each person's spiritual worth. But, he asks, "can anything but institutional and traditional religion keep alive" such intuition? Between the German and the English writer is sandwiched the great Orthodox Russian exile, Nicholas Berdyaev, of "The New Middle Ages" fame. In two important essays on "The Russian Revolution," considered from the standpoint of religious psychology, he points out, with amazing insight, not only the origin of the Bolshevik idea, but its profound differentiation from previous revolutionary, nihilistic, and atheistic tendencies. A new deity has arisen, that of the collectivity; with a new note, not that of grievance, but of triumph: the "atheism of power," not of mere revolt and resistance. Yet with all its tremendous sense of self-satisfaction and inherent victory, Communism cannot grow without an enemy to inspire it: evil personified under the cloak of capitalism and the "bourgeoisie." Keenly he shows the shallowness, the illusory character of the Bolshevik doctrine, and its inevitable self-destruction. Yet in tones painful for a Russian patriot to utter, he blasts any delusion as to how Bolshevism is to be overcome. Not by returning to any immediately preceding systems, but only by an entire catharsis, by "integral Christianity," can humanity recover from this plague.

J. L. F.

**The Franciscan Adventure.** By VIDA DUTTON SCUDDER, M.A., L.H.D. New York: E. P. Dutton and Company. \$5.00.

After bewailing and bemoaning for so long the presence in our midst of that specter, "Depression," it is refreshing to turn back the seven centuries that separate us from the young troubadour of Assisi, Francis, son of the well-to-do draper, Bernardone. The contrast between our ever-recurring wailings about the "hard times" and this champion's shame at "finding any one poorer" than himself, is so great that we are moved to admiration of him and reproach of ourselves that we bemoan the loss of so much less than he and his followers so cheerfully renounced. These followers of the *Poverello*, as Francis is sometimes affectionately called, were men, like himself, well born; and their following him entailed much personal sacrifice which they made with a joy and cheerfulness that is infectious. Like the Knights of the Round Table, these "Little Brothers" dedicated themselves to a lady, Lady Poverty, and the wooing of this lady held for Francis and his followers as much of adventure and romance as the chivalrous deeds of Arthur and his Knights held for them. But the realm of the "Franciscan Adventure" extends farther than this mere courting of Lady Poverty, just as its limits are not set by ecclesiastical history. Its value may be gauged by the careful picture Miss Scudder draws of medieval life and thought during those early days of the Friars. The struggle between those who pledged themselves to follow Francis to the last word of his "Will and Testament," as did the "The Poor Hermits of Pope Celestine," and those who, like Brother Elias and Aymon of Faversham, championed a more moderate course; as well as the dispute over

the introduction of learning into the Order, is told in unbiased form, though at times the reader is tempted to complain that these discussions and disputes are a trifle lengthy. For those who might feel that too much space is given to and over-emphasis is placed on trivial controversies such as the contention about foresight for the morrow in material things, it would be well to bear in mind that great emphasis was placed on such matters by the Brothers themselves and consequently it is only to be expected that a narrative should faithfully record it. This book should prove valuable to the student of sociology, and for those anxious and desirous to delve deeper into Franciscan history, a selective bibliography is prepared.

R. P. L.

**Charles of Europe.** By D. B. WYNNDHAM LEWIS. New York: Coward-McCann. \$5.00.

With a scholar's reverence for historic truth and with all the art of one of our most accomplished journalists, D. B. Wyndham Lewis in his "Charles of Europe" has produced a very readable book on the "greatest emperor Christendom has seen since Charlemagne." Many of the facts are familiar; but the settings are new. Above all there is a fearless reversal of older interpretations. Energetically, almost gleefully, he chops away at the Chinese Wall erected by the Whig historians between the English and their Catholic past. To demolish it with dynamite would be his supreme delight. The story is worth telling again for its own sake; but the author writes it for the lesson we should learn from it. At the end he states his thesis: From Rome, Ancient and Christian, Europe derives all that makes her worth defense. By the return to Rome these things may still be preserved and the unity and safety of Europe regained. There is no present reason to believe this return to be impossible.

R. C.

**King Legion.** By MARCUS DUFFIELD. New York: Jonathan Cape and Harrison Smith. \$3.00.

Mr. Duffield "views with alarm" the American Legion. It has become "a million-dollar corporation" with national headquarters in a gift building in Indianapolis. It has organized—with the sole exception of the godly Prohibition lobby—the most powerful and most successful lobby the United States has ever seen. It has punished aliens, slackers, and pacifists. It has passed bills over the veto of the President of the United States. Until a President of the United States hurriedly appeared before it at the Detroit convention and begged for mercy for the poor Treasury. Patriotism prevailed and the Treasury was spared. In the matter of hospitals, bonuses, pensions, jobs, laws—the Legion gets whatever it wants. The author fears it will become a state within a state—"King Legion." This is a timely book, written dispassionately. It should be widely read and taken seriously. But not too seriously. The Legion had to get a square deal for "buddies" when a forgetful country was callous to appeal. It has gone too far in seeking justice and sending the bill to Uncle Sam but the fundamental patriotism of the Legion will not allow a crusade for justice to become a mere vulgar, if not criminal, looting of the Treasury.

C. U.

#### BOOKS AND AUTHORS

**Education.**—Teachers will be more than usually interested in "The Training of College Teachers, Including Their Preliminary Preparations and In-service Improvement," (University of Chicago Press. \$2.00) edited by William S. Gray, Dean of the College of Education, the University of Chicago. This is Volume Two of the proceedings of the Institute for Administrative Officers of Higher Institutions, 1930. It consists of a series of papers on the enlistment, training, and development of college teachers. The authors are members of the Faculties of various colleges and universities throughout the country which are facing the problem of training up prospective members of their teaching staffs. Teachers and those interested in their training will find much food for thought in this modest volume.

"Memories of My Youth" (Jacob Muller. \$1.50) by Rev. Anthony Moi, S.C., records the early experiences of the author in his native Sardinia for the purpose of showing the necessity

of Catholic education for the proper training of youth. The adventures are varied and interesting and are told in an engaging manner, though at times the religious reflections are perhaps drawn out to undue length. The surly uncle and the old shepherd contribute dramatic elements of real value, and their counterplots hold the attention easily. The chaos to which American education outside the Church has been reduced by the exclusion of religion from its curriculum is obvious proof of the good such books as this can do in keeping before the faithful the essential place religious training must hold in the schools.

"Method In Art Composition." (College of the Sacred Heart, New York) by Anna Pell Woollett, R.S.C.J., M.A. was written with the Normal Art Student in mind. It is a manual specially prepared to help in classroom work. As Mother Woollett says in her Introduction, the method expounded "has been proved by actual classroom experience to develop the child's own power."

The book is divided into five well defined parts: an exposition of the method, a special section on clay modeling, a scheme of lessons, the theory illustrated with plates, and a glossary of terms. The numerous plates that accompany the text are a perfect explanation of the author's theory and method. The teacher in training for the elementary school should find the book not only a perfect guide, but she should also benefit from the experience of a teacher who found by experimentation and application that the method is true and whose recent death is lamented. The talented author recently passed to her reward.

Dr. Harold R. Smart, of the Department of Philosophy of Cornell University, seeks in "The Logic of Science," (Appleton. \$2.50) to reach a better understanding between philosophy and science. He objects to the idealizing of particular sciences, which apparently consists in an illegitimate extension of a theory valid in one field as an explanation of everything, evolution, for instance, from the field of biology. He objects likewise to the making of philosophical systems to order to meet recent changes in science, as the philosophical mathematical physics of Russell and Alexander. His plea for more work among English-speaking scholars, for more work in the logic of the social sciences, deserves repetition. The complete absence of scholastic classics from a copious bibliography in three languages is evidence of the persistent provincialism of certain American scholars but the general tenor of the book is sound, and its appeal a wholesome one.

**Historical Records.**—Students of Canadian history will welcome the "Catalogue des Brochures aux Archives publiques du Canada," published at Ottawa by F. A. Acland, *Imprimeur de Sa Très Excellente Majesté le Roi* (\$1.00), which Miss Magdalen Casey has prepared to cover the years 1493-1877. This is a very valuable bibliography from both the points of view of political history and the pioneer work of the Catholic Church in Canada and Newfoundland.

**Latin Studies.**—"Latin Lexicon," (Peter Reilly Co.) edited by E. P. Leverett, compiled chiefly from the *Magnum Totius Latinitatis Lexicon* of Faccioliati and Forcellini, as well as from the Latin-German lexicons of Schiller and Lünemann, is a standard work which might arouse in every true Latinist extreme acquisitiveness. The editors have most meticulously given each Latin word its correct syllabic quantity, and the derivation of words is shown in every case where the root has been satisfactorily arrived at. The proof-reading has been good, the format is excellent, and to comment upon the scholarship of the editorial collaborators would seem to border on the impertinent. The second part of this most excellent work consists of an English-Latin lexicon which, we take it, is a concession to the weaker brethren. But whether Latin is so dead and rigid as the editor of this second section would imply is a matter of opinion, unless one happens to be a pedant and a purist.

College classes will find this selection from Tacitus, "The Annals of Tacitus, Book XV," (Holy Cross College, Worcester. 75c.) by Sidney J. Smith, S.J., a welcome text. The chapters selected deal with events in the reign of Nero, especially the years 64-65, beginning with the great fire at Rome, the persecution of



the Christians, and the conspiracy of Piso against the Emperor. An introduction touches very briefly on the life of Tacitus, his works, and the Annals in particular, his style, its characteristics, and the factors which went to develop it. There is an outline map of Rome, a set of notes, brief and to the point, and a vocabulary which will be especially helpful to those who are meeting Tacitus for the first time, as the words are given the definition fitted to the context. Father Smith justifies his selection from the Annals by the fact that these represent the maturity of his style, and the present selection because it gives the chief authentic source of our information regarding the burning of Rome and the first mention of the death of Christ in any non-Christian writer. This will give it an added interest in the eyes of Catholic students.

**Economics.**—"What Price Economic Adjustment?" (Christopher. \$1.25) gives in dialogue form and interesting style the basic evil of capitalism and its cure. For the enormous concentration of wealth the author blames an outworn system and its philosophy of material greed. He looks with favor on science and the mechanization of industry, but condemns the wrong use of a right thing. The solution he finds not in Socialism and Communism, but in the Golden Rule principle, or the sharing of profits with the workmen. He correctly says that Christ must be brought back into industry again.

"Is Germany Finished?" (Macmillan. \$1.25) is written by a Frenchman who lived in Berlin and the Rhineland from 1923-1931. The author, Pierre Viénot, contends that most French writers make a fatal mistake in their judgment of Germany by viewing it from without; whereas present-day Germany can only be judged from within. He depicts the German people as breaking away from conventions and passing through a crisis in moral values, and marking time in expectation of a new order of things that will bring peace and rest. Viénot writes for a French public and sees Germany through French eyes. He endeavors to be quite fair; but it is hardly possible to psychoanalyze a nation of 63 millions of people after a short six years stay in a few places only. His diagnosis must be evaluated in great measure from this angle. The author gives no definite answer to the question that forms the title of his book.

Edward Angley's booklet "Oh, Yeah?" (Viking. \$1.00) compiles from newspapers and magazines the prosperity prophecies uttered during 1929 and 1930 by such oracles as Coolidge, Hoover, Mellon, Babson, and Brisbane. The economic depression of 1931 made fools of the prophets, and the mocking unemployed jeer the oracles with "Oh, Yeah?"

**Books Received.**—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ASK ME AGAIN! Edited by J. N. Leonard. \$1.60. Viking.  
 BELIEF IN MAN. Philip S. Richards. \$2.50. Farrar and Rinehart.  
 BOOK OF SAINTS, THE. Compiled by the Benedictine Monks of St. Augustine's Abbey. \$3.00. Macmillan.  
 BREAKDOWN. Robert Briffault. \$2.50. Brentano's.  
 CONTEMPORARY PHILOSOPHY AND THOMISTIC PRINCIPLES. Rev. R. G. Bandas. \$4.50. Bruce.  
 DER GROSSE HERDER, Vol. II. BATTERIE—CAJETAN. \$9.50. B. Herder.  
 DICTIONARY COMPANION, THE. C. O. Sylvester Mawson. \$3.00. Doubleday, Doran.  
 FAMILY NAME. Arnold Lunn. \$2.50. Dial.  
 FAR TROUBLE. T. Bowyer Campbell. \$2.00. Macrae-Smith.  
 FAVORITE NEWMAN SERMONS. Rev. Daniel O'Connell, S.J. \$3.00. Bruce.  
 FIVE MILLION IN CASH. O. B. King. \$2.00. Doubleday, Doran.  
 FOODS IN HEALTH AND DISEASE. Lulu G. Graves. \$3.50. Macmillan.  
 GEORGE WASHINGTON ON RELIGIOUS LIBERTY AND MUTUAL UNDERSTANDING. Edited by Edward Frank Humphrey. National Conference of Catholics, Jews, and Protestants.  
 GERMAN CRISIS, THE. H. R. Knickerbocker. \$2.50. Farrar and Rinehart.  
 GREEN OUTSIDE. Elizabeth Godley. \$2.00. Viking.  
 JESUS CHRIST—HIS PERSON—HIS MESSAGE—HIS CREDENTIALS. Vol. II. Léonce de Grandmaison, S.J. \$4.50. Macmillan.  
 LISTENING TO MUSIC. Douglas Moore. \$3.00. Norton.  
 LITTLE OFFICE OF THE BLESSED VIRGIN MARY. Sister M. Mildred, O.S.F. \$1.75. Bruce.  
 MAD STONE, THE. Lorna Beers. \$2.50. Dutton.  
 MY RETREAT MASTER. Winfrid Herbst, S.D.S. \$2.00. Bruce.  
 OXFORD MEDICAL ADVISER FOR THE HOME. John D. Comrie. \$2.25. Oxford University Press.  
 PROBLEM OF MACHINERY, THE. C. T. B. D. Sixpence. The Distributist League, London.  
 SAINTS AND SINNERS. Gamaliel Bradford. \$3.50. Houghton, Mifflin.  
 SEXUAL SIDE OF MARRIAGE, THE. M. J. Exner, M.D. \$2.50. Norton.  
 SHINING IN DARKNESS. Francis X. Talbot, S.J. \$2.00. Longmans, Green.  
 SOVIET RIVER. Leonid Leonov. \$2.50. Dial.  
 STOLEN CELLINI, THE. Alan Thomas. \$2.00. Henry Holt.

Playboy. Brave New World. Silver Linings. The Border Wolf. Cards and Kings.

Our Dramatic Critic, Elizabeth Jordan, surpasses herself in her annual Spring novel of this year. "Playboy" (Century. \$2.00) has the delightful poise and the matured technique of her other stories; it flows along naturally and entertainingly; but it has a deeper quality in it, as if the man and the woman whose lives are joined in it were more precious to the author than the characters in her other books. Mary Reynolds is a young woman with a career, in a publishing office. She is the perfect executive, untrammelled by affections, but wholesomely attractive. By accident, she begins to adopt David Kilmer, a helpless man who has none of the greater vices but an enormity of irritating weaknesses. She marries him in her decisive way and tries to build him up into a successful man. Her struggles are tragic but in the end successful. "Playboy" is an incisive but pleasant story.

Aldous Huxley's imagination runs thin in his "Brave New World" (Doubleday, Doran. \$2.50). He describes the world of the future, the Model T Utopia, the logical development of the machine world of the present, in which, principally, babies are born in bottles, and such words as mother, father, family, and the like are smutty. His universe does away with passion, tragedy, temptation, sorrow and God. His people are animals in everything but their human forms and their graded intellects. But his imagination, let it be said again, runs thin; it embraces little more than zippers on clothes and helicopters in the air and bottled babies. The book is satirical, as described; but the satire is as weak and ineffective as the imagination.

"Silver Linings" (Penn Publishing Co. \$2.00) by Joseph McCord, is clean and wholesome and human throughout. You feel refreshed after reading it. You feel like recommending it to your friends. You feel like reading it again yourself. Doctor Serenity Dale, equipped with her bright new diploma and with a brilliant medical course behind her, enthusiastic, aggressive, generous, courageous, optimistic, drops like an angel from another world into the staid little town where novelty, especially in the form of a young lady doctor, is sure to be frowned upon. The opposition she meets is her opportunity. An epidemic calling for modern treatment and modern sanitation is a greater opportunity. She conquers, and in her hour of triumph marries the likeable young dreamer, whose father has been her inexorable rival, and nurses him back to health and a literary career. We leave her in her familiar yellow roadster, the darling of Penny Mill, a self-forgetting, sweet inspiration to all the villagers. There is no attempt at preaching; but running through the play of human forces is the clear condemnation of the parasite and a loud call to make life count by giving to it the best you have.

There is a tale of the olden West, with its dashing hard-riding, fast-shooting ranchers in "The Border Wolf" (Dial. \$2.00), by Robert Ames Bennet. Excitement, adventure, romance, desperate gun-play, are found on almost every page. The pace is rather breathless, and when the reader becomes acquainted with the Mexican patois, he is carried through scene after scene of fearless fighting, where strong-armed bandits, men of chivalry, brave youth and lovely señoritas, each play a part in this amazing panorama. The hero is Philip Starr, an American ranch owner, who is in love with a Spanish girl of noble birth. Her brother insists that before the marriage can take place, the hero must own a certain number of cattle. In his endeavors to fulfil the conditions, he passes through a series of hair-raising adventures, where hate, suspicion, treachery, misfortune intermingle, until finally he wins through one of the most thrilling single-handed fights against bandits that the reader has ever read.

The American publisher seems always to be the scapegoat for foreign, particularly German, literary crimes. With all the splendid work that is being done in modern Germany, we are consistently plagued with bad translations from third-rate romanticists. In "Cards and Kings" (Richard R. Smith. \$2.50) by Johannes Tralow, we have in the usual present tense, a vivid description of the famous gambler and adventurer, Baron Neuhoff. We follow him apathetically through campaigns and courts and international intrigues until we are completely stifled with action.

## Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

### The Faith of Our Deaf Mutes

To the Editor of AMERICA:

The conditions for exceptional Catholic children, as was pointed out in C. R. Maloy's article, "The Unwanted Child" (AMERICA, March 5), are unfortunate enough, but for one class—the deaf—the situation is particularly deplorable. Deaf mutes are of normal intelligence, but their physical defect makes it impossible to teach them in the parochial school or diocesan high school. Hence, they must attend institutions specialized for their training; and because of the dearth of Catholic schools for the deaf, an alarming percentage of Catholic deaf-mute children are in the State schools.

I use the word *alarming* advisedly, for while these State institutions are highly efficient in the technique of deaf-mute education, some of them are the centers of an organized Protestant conspiracy to proselytize Catholic deaf mutes. There are present not only negative evils which cause the Faith to die gradually from lack of nourishment, but a positive, systematic poisoning of the Faith, which is often successfully fatal.

Of course, there are Catholics in this field, but their efforts are insufficient. I do not say this by way of disparagement, for it is not to the discredit of the Catholic educators that they cannot work miracles—and to accomplish any more than they are now doing with their present support would be simply miraculous. One of the most potent factors in the education of Catholic deaf mutes in America is a monthly periodical, the *Catholic Deaf Mute*. The motto of this paper is the slogan adopted by the Deaf Mute Conference of the National Catholic Educational Association: "Every Catholic Deaf Child in a Catholic School! A Catholic School for the Deaf in every State!"

Woodstock, Md.

JOSEPH I. STOFFEL, S.J.

### The Genius of Rome

To the Editor of AMERICA:

I am not insinuating that ecclesiastical Rome became decadent, but extreme simplicity was in past centuries the distinguishing mark of Rome, and one is happy to note that the Sacred Congregation has returned to that liturgical directness which for centuries distinguished the Roman Rite from the other Western and Eastern Rites. This is especially noticeable in the noble proper Mass which the Sacred Congregation has provided for the feast of the Scotch Jesuit Martyr, Blessed John Ogilvie. Space forbids me to comment on the ancient Roman simplicity of the beautiful Mass for his feast of March 10. But the liturgical scholars will realize how amazingly well ecclesiastical Rome has returned to the ancient tradition.

New York City.

W. H. W.

### Magazines for Hindus

To the Editor of AMERICA:

It is almost incredible how little the educated classes of India know what is good about the Catholic Church. Their education has come through the medium of English literature for the most part, without the corrective influence of a vigorous Catholic press.

The very obvious way to remedy matters is to supply Catholic literature. With due authorization Father Paul Dent, S.J., an American, in 1931 began a systematic work of re-mailing Catholic literature to the leaders of Indian thought. Results have been most gratifying.

This plan aims merely at giving information. As a rule Hindus are most considerate and are pleased to read all that we send them. Thus our purpose of imparting information is secured quite easily.

We cannot do all we wish or all that should be done because we get too few pieces of Catholic literature of the kind that is

in demand. What is needed above all is a greater number of copies of such intellectual periodicals as AMERICA, *Thought*, the *Commonweal*, *Catholic World* and *Month*. At present we get a sufficient number of merely devotional periodicals, but far too few of the kind we can offer to those with a college education.

I am sure that many of your readers will be pleased to send us copies of AMERICA and similar magazines after they have read them and even offer us subscriptions to be mailed directly to important centers and persons.

Kurseong, India.

MICHAEL D. LYONS, S.J.

### Catholic Cooperation

To the Editor of AMERICA:

A hearty second to Father Patterson's communication in your issue of March 19, in which he asked for Catholic sympathy towards the League of Nations and the World Court.

We seem too often to expect absolute perfection in public agencies before we are willing to identify ourselves with them. As Father John A. Ryan recently remarked in regard to the League, we must be satisfied with what we can get in these things if we are really ambitious to get anything in the first place.

Msgr. Seipel sees in the League a chance for Catholics to show forth the fruits of Christ-like charity and to work out in a way the ideals of St. Augustine's "City of God."

Is it not painful to hear from the lips of those whom Christ has formed to be the leaven of regeneration in the world expressions of inert pessimism and even downright, petty nationalism?

The time seems ripe for concrete Catholic Social Action in the international sphere. Your European correspondent, Father Thorning, seems to be preparing the way for a little more activity on the part of American Catholics. But nothing will ever be done in the way of reconstruction, at home or abroad, until we make up our minds to join forces with those who are strenuously exerting themselves to compass the very purposes we have at heart. If they are working out of an inferior motive, humanitarianism or whatever it may be, we are not thereby impeded from making our driving ideal the "restoration of all things in Christ."

St. Louis.

ROBERT C. HARTNETT, S.J.

### Plain Chant and the Keen

To the Editor of AMERICA:

The Rev. Michael Earls' erudite Patrick's Day article which appeared in your Review for March 19 awoke memories out here in St. Louis. Father Earls, while speaking of Irish hymnology, said: "If you think you are listening to an old Gregorian mode, you may be hearing really an old Irish melody." This sentence brought back to us of the early '80's the memory of the Rev. James F. X. Hoeffler, S.J., once well known in the Maryland-New York Jesuit Province. He was a native of musical Cincinnati, a brilliant student, and a cultivated singer of great power. During Holy Week many came to the Church to hear him chant the prophecies. The older Irish people used to say that his chanting reminded them of the keen.

I heard the keen several times in my early life. When I had heard Father Hoeffler, I had no doubt of the relation of his notes to the Irish funeral song. I asked him where the music came from. He said it came to him through admirers of Plain Chant. They had handed it down in the family for ages and treasured it highly. His was a copy.

He then informed me that he tried to trace the history of the music. That study took him back to the days of Ireland's glories when Popes called her monks to Rome to teach hymnody to the Roman clerics.

It is now nearly twenty years since Father Hoeffler went to his long home, but no one, as far as I know, has discovered the music of the *Caoine*, or Keen, to which he chanted the prophecies of Holy Week.

St. Louis.

C. A. S.